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Courtesy Museum of Fine Arts, Boston, Mass.

"THE SOWER" by the French Artist, Jean Francois Millet, 1814-75

Original: Boston Museum of Fine Arts.
Two other copies exist—one in the Philadelphia Museum of Fine Arts and one in the Louvre, Paris.

Interpretation by Florence Turverey Reeves

A sower in the field was a common sight to the people of Palestine. As Jesus sat by the seaside, perhaps there was a man in the distance sowing seed, whom the people listening to Jesus could all see.

Millet's picture is simplicity itself with but one dominant figure and very few details. His subjects are always of real people who have real work to do. He was one of the few men of his time who expressed the common things of life in a Biblical way. He was a devout Bible student and so was able to put the spirit of the Bible into his painting. Millet never worked from posed models, rather he studied his subjects in real life, then painted them from memory. He knew the figure of the sower well from the old farm in Normandy where he grew up. He was a peasant himself and knew all the privation and toil of peasant life and he makes The Sower convey that realization to us.

A man of the soil is striding rhythmically along. Life for him is drab and hard and he appears to get little joy out of his work. He is a lean man for peasants of Millet's day scarcely earned a livelihood and there was no surplus for overeating. His clothes are rough homespun and he wears his shirt outside in typical peasant fashion. If the rest of his clothing had not already done so, his leggings would betray his poverty for they are almost in rags and tied with cord. The setting sun comes from behind and shades his face so we cannot see it distinctly but we do not need to see it for his bodily posture mirrors his attitude of mind. His hat is pulled down over his ears; his head is thrust forward; his feet seem to drag giving the impression of great weariness. He flings his seed away in long abandoned strokes of the arm but his sack is almost empty and with the coming night he will be forced to stop.

True to country life and the Bible story, the crows hover close to the sower to forage their share of the seed which falls by the wayside. This seed that fell on hard soil or was eaten by the crows would bring forth no fruit. This was the surplus that meant no "new look" dress for the wife or "nylon" blouse for the daughter and no trip to Jerusalem for the Passover that year.

When Millet exhibited this canvas in Paris at the exhibition of 1850, it became the center of sharp controversy. The more conventional critics said it was a revolutionary work on socialistic lines by a painter who wished to protest against the opposition of the poor by the rich. At the end of the exhibition, this picture, now worth many thousands, was sold for the sum of $60!

Millet painted the life that he knew best, naturally, realistically and with such power and force that looking at this painting today, every Christian feels the social injustice of that day and transfers it to the modern terms of our day.

Formal Opening—The Theological Seminary, Johnson C. Smith University and Hood Theological Seminary.

The Matriculation Address—The Theological Seminary, Johnson C. Smith University, Tuesday, October 7, 1952, Charlotte, N. C.

"WHAT IS THEOLOGY?"

"The Essential Nature of the Theologian's Task"

Dean J. H. Satterwhite

My subject gains its importance from the fact that the situation confronting the Theological Seminary and the Theologian has changed enormously in the last generation. The whole social order in relation to which we work is being rapidly transformed. The philosophy of today with which we must keep some sort of adjustment is in real transition. The new sciences of today are radically affecting our work. And the material in our field has greatly increased. It is small wonder that modern theologians have felt it necessary to re-examine the nature and scope of Theology. A series of problems has appeared which affects the fundamental nature of the Theologian's task, and some worthy solution of these problems is required before much new constructive work can be done in our seminaries.

This state of affairs is in itself a ground for hopefulness, and means that the demand for theological work is greater than ever before, that its opportunity for service is larger, and that, if methods making possible general co-operation can be found, richer results than those of the past may well be expected.

There is some danger that our seminaries shall be delayed too long by what Lotze called "The eternal whetting of the sword." For a decade or more the modern thelogian, apart from the great productivity in the historical fields, has been occupying himself chiefly with problems of method and of the relation of theology to other branches of knowledge. Much excellent work is being done, but it is a question whether a mood of irresolution has not fallen upon us. Certainly the systematic theologian is apt to be an object of compassionate sympathy from his historical brethren, of mildly derisive pity from some scientists, and of vigorous exhortations from the active ministry.

But if we wish to avoid this danger of "whetting the sword too long," perhaps the best way to approach our present task is to ask what has been already determined in regard to the nature of theology. Surely some results have been obtained which meet with general acceptance among all who are willing to be

called modern theologians, and which help to define what theology is. Let us then, at the outset, inquire what these results are.

I

Assured results of modern theology and their bearing on the theologian's task. These must be stated broadly in order to justify their claim to general assent. At the same time, if they are real results—the work of great men and important movements—they will be capable of furnishing us a fruitful approach to present problems.

First among such assured results may be placed the recognition that theology is relatively distinct from religion, and subordinates to it, and that it has religion as its immediate object.

This principle is one of the debts that the theologian owes to Schleiermacher. It has been long in gaining full acceptance, but it may now be regarded as a necessary presupposition of modern theology. And when consistently applied it has most important consequences. It sets aside, on the one hand, dogmatic theology and scholasticism, and, on the other, natural theology and rationalism. It requires that all dogmas be studied and estimated in their relation to the life of religion as it has manifested itself in history and in personal experience. It demands that, so far as theology seeks support in philosophy, there should be first a mutual recognition of religion as an integral factor in human experience. Vital religion, as it is to be found in the great religious personalities and literatures, as it underlies forms of worship, institutions, and creeds, as it influences character and the movements of society, and as it speaks in the common human heart, this, before all else, is now acknowledged to be the concern of the modern theologian.

There is a second principle which deserves to be counted among the assured results of modern theology. It requires that in investigating religion in general, and Christianity in particular, the historical method be used without limitation or reserve. At this point we are indebted to Hagel, and to the liberal school of theology which was the outgrowth of his influence. But the acceptance of the principle today is not restricted to any one school. There may be differences in the consistency with which the principle is applied, but its claim to acceptance is recognized by every theology which is characterized at all by the modern spirit. The historical method is, in fact, the most distinctive mark of modern theology.

Now while the first principle emphasizes religion as a relatively independent, integral factor in human experience, this second principle leads us to search for continuity in the manifestations of religion, and for the interaction between religion and the other sides of human life. And the two principles together lead us to interpret religion as standing in an organic relation, as both means and end, to the rest of experience.

To these principles, which I have ventured to call assured results of modern theology, there may be added yet a third. This principle is that in Christianity, religion and morality are intimately united, and that hence the prime means for the interpretation of Christianity is to be found in its relation to moral and social life. Here we find ourselves under obligation to the Ritschlians, as in the case of the other two points to Schleiermacher, and to Hegel and the liberal school. Not that the Ritschlians discovered the ethical nature of Christianity, that would be by no means true. But their energetic concentration upon this feature of Christianity, upon freedom, personality, social obligation, and upon sonship and the kingdom of God as essentially ethical conceptions, has practically equipped theology with a new constructive principle.

I trust that thus far we have not gone beyond what may be called assured results of modern theology. But the fact that these points may hope for general acceptance does not make them unimportant. On the contrary, taken together, they lead to a general conception of theology which all of us probably share, and which is, at one and the same time, the source of our problem and our hope for its solution. This conception may be stated thus: theology is the intellectual interpretation of religion in its development and in its relation to the rest of life; and Christian theology is the intellectual interpretation of Christianity in its development, with prime reference to moral and social life. Such a general conception as this is doubtless in the background of every modern theologian's mind. It is a broad, and perhaps vague conception, but it is not without constructive force. It has such force primarily because it is unifying. It draws the different branches of theology into very close relation. It has already brought to pass that the exegete, the student of introduction, and the biblical theologian, the Old Testament and the New Testament scholar, and the church historian, all consider themselves to be alike historians of the Jewish-Christian religion. It has brought to pass, further, that the systematic theologian scarcely knows how to distinguish his task from that of the historian of religion. The result is that, for the most part, systematic theology has been led, either to effect a violent or arbitrary separation from historical theology, or else to be content with modernizing traditional theology.

But neither of these alternatives is satisfactory. The modernizing of traditional theology is confessedly a provisional kind of work; and the sharp isolation of a fact of history, like the person of Christ, or of religious truth as such, from the rest of truth, weakens rather than strengthens the theology in which it is made. Hence the problem with which we are confronted is: What is theology in the restricted sense of the term, or what is the function of the systematic theologian?

That solution of this problem will be most effective if it stands in closest relation with the generally accepted conception of the theology as a whole, of which we have been speaking. But how can this conception furnish us with a solution? The treatment of religion in its development appears to be alto-

gether a historical matter. And we have today two ways of accomplishing it: that of the history of religion proper, which treats of religion in its wholeness, and that of the psychology of religion, which seeks the typical biography of the individual religious souls, or the several types of such biography. What can systematic theology do, if it wants a real field of its own, in distinction from the history and psychology of religion, except to turn itself into theistic philosophy on the one hand, or practical theology, so called on the other?

There is, nevertheless, a definite function for systematic theology, which springs directly from our idea of theology in general. Systematic theology is concerned with the further development of religion. The history of religion occupies itself with the past only. Its material is spread out before it. That with which it has to do will never change. The psychology of religion also is occupied with the past, and, perhaps it will be claimed, with the present. But it must limit itself to actually existing religion. It cannot go beyond the facts. Systematic theology has to do with the further development of religion, or with religious progress. It is concerned with the point of transition from the present to the future. Its distinctive sphere of operation is the birth and unfolding of religious life. It exists for the sake of influencing this birth and unfolding. Systematic theology could not be mistaken itself except as men conceive that religion needs guidance, and that the most thorough interpretation of religion possible should be made to contribute to its guidance.

We may define systematic theology, then, as the intellectual interpretation of religion with direct reference to its further development of life through religion. Christian theology, accordingly, will be the intellectual interpretation of Christianity in its relation to moral and social life for the sake of their mutual further development.

But if systematic theology be distinguished from the other branches of divinity by its immediate concern with the further development of religion, does it not, on the other hand, become merged with so-called practical theology? In other words, can it avoid becoming subordinate to the church and its creeds and practical programs in such a way to forego the claim to be a genuine science?

I have thus far avoided speaking of systematic theology as a science, using instead the more general term "intellectual interpretation," because the question whether the methods of science are applicable to this branch of theology is not of the assured results on which the modern theologian can build. But in distinguishing systematic theology from the practical branches we shall be led to see that the intellectual effort for the further development of religion and Christianity requires the use of the scientific method.

If the further development of religion itself, and of life through religion, is the ruling conception in theology, then the scientific method is directly demanded. The question is raised at once, what will lead to real development?

Or, in other words, what is truth in religion? This question must be investigated on the basis of the actual facts of religion, and must be treated as objectively as the nature of the subject matter admits. The task it presents to us, accordingly, should be recognized as a scientific one, unless science be so defined as to be applicable only to the physical realm. The scientific character of theology is no more real by its having reference to the development of religion than is that of medicine by aiming at health, or that of sociology if it seeks to promote social progresss, while on the other hand, such is the spirit of our time that only a scientific theology can render religion any larger service.

There is another reason why the conception under discussion requires that the task of the systematic theologian be regarded as a scientific one. Historical theology has already shown an enormous fruitfulness. The past development of religion is being successfully investigated by scientific methods. The results attained, and the method by which they are attained, therefore, have most direct significance for systematic theology, if its concern is with the further development of religion. The new needs of the present must be estimated. Truth from related departmnts of experience must be weighed.

The more common way, in recent years, of vindicating the scientific character of systematic theology, and of securing it at the same time a special field, is to define it as a normative science. Historical science deal with facts, normative sciences deal with values. As a normative science, systematic theology would determine the great values of the Christian religion and would test and organize the various forms of thought and life. In this way a very sharp distinction is secured between systematic theology and the history of religion.

The separation between the normative science and the historical science proves to be too sharp, both from the standopoint of the general conception of science and from that of interpreting religion.

But more especially, if we conceive the dominant motive of systematic theology to be the further development of religion, we are by this very conception led to see that values and facts cannot be considered as belonging to entirely distinct realms.

The task of theology, as already brought out, is the scientific effort for Christianity's further development. What now is the situation? The progress of missions, and the general increase of international relations, have brought Christianity into direct interaction with other faiths. The attitude which Christianity takes to these other faiths has a decisive bearing on the question of its further development. But the points of contact and of contrast alike, between Christianity and other faiths, can be understood only as there is first a recogniion of religion as an essential function of human life. A permanent spiritual triumph for Christianity can be hoped for only as it is ready to meet other faiths on this basis and to evince its superiority as religion. Hence for the very sake of aiding Christianity to meet the situation with which it is

confronted and to unfold its power still further, the methods of the philosophy of religion must be used.

Or take the other aspect of Christian theology's dominant motive—the further development of moral and social life through Christianity. The capacity of our faith for promoting such development lies in the intimate relation into which it brings morality and religion. But in order that the fundamental characteristic of Christianity may be adequately understood, the place of religion as such in human experience must be shown, and the degree of relation or separation which religion and morality have had in the actual history of religion must be brought out, together with the consequences that have followed. But this requires that, for the very sake of an adequate understanding of Christianity's central source of power, the methods of the philosophy of religion must be employed.

The philosophy of religion requires that in the treatment of Christianity, principles which are distinctly Christian be made controlling, and that Christianity's truest development be sought through the free expansion of its own distinctive nature. The history of Christianity will need also to be interpreted by its own interaction with other religions, and its total phenomena doubtless will be found to include heterogeneous types of religion; but the motive force of the history will be sought out and set forth in its uniqueness, its vitality, and its fruitfulness.

The conception of the theologian's task presented in this paper will require considerable recasting of theology. Simply to follow the traditional topics God, the world, man, sin, etc., will not suffice. Instead of that, the organic unity of Christian truth must be made to appear as fully as possible. Perhaps it will not be out of place for me to indicate how such a study would be secured, if the view of theology here advocated were adopted: 1. If theology be directly concerned with the further development of Christianity in its relation to life, then the first question would be: What is the nature of this developing force? What is the vital impulse, the inherent energy, the creative principle in the Christian religion? In other words, the problem of the essence of Christianity, which has received its discussion for the most part outside of the system of theology, will be the fundamental problem for the theologians, upon the solution of which all the rest of his work will turn. And while, beyond question, the stress will always fall on the beginning of Christianity, yet, since the greatness of our faith is so largely its creativeness, we may expect that a full understanding of its essence will require that later forms be also taken into account.

2. But our conception of theology naturally leads on to a second question, namely, How may the further development be secured? Or more particularly, what convictions and conceptions are fundamental to Christianity, and in what form will they most promote its growth and its power to serve life? This is

the problem of the truth of Christianity in its more special form, that is, the problem of the truth of Christian ideas. The problem of the truth of Christianity cannot be referred by systematic theology to some other theological discipline, or disposed of in an introduction. It must run through its whole structure, and at every point the conceptions of Christianity must be tested by their relation to its power for development.

3. Beyond these two questions lies a third: Along what lines may we expect the further development to proceed? This requires of the theologian the working-out of a theory of the Christian life. In this there should be recognition of the different types of religious experience which the psychology of religion shows to exist, and there should be an adequate diagnosis as possible of the characteristic moral and social problems of our time, so far as faith can bear upon them, in order that the theory may be shaped to meet them. But all should be under control of what has been shown to be the essence of Christianity.

Under these three inquiries I believe the entire work of systematic theology can be comprised, with the result that its unity will be clearly evident. But at all events I hope that adequate reasons have been given for regarding the general function of theology to be: the scientific interpretation of the Christian religion with direct reference to its further development and that of life as a whole.

Work on the Christian Education Manual has made it necessary for the Editor to cancel all engagements for the month of October. Hearing from the Bishops in action all over the country has made us wish wholeheartedly to have been present at these sessions. As we go to press reports have been received from two of the new Bishops. The third is now swinging into action while Bishop Pope is, or by now, has reached his foreign mission field in Africa. Our sincere prayers are with all of them .

For several years the Zion Church has been talking about a new hymnal. Great rejoicing should result at the news that one is now in the final stages of preparation. The Editor has noted the hymns to be used and certainly feels that here is a work worthy of the highest commendation. Perhaps delay had a hand in the preparation of a better book.

THE GREAT GRAB

By Margaret T. Applegarth

The A. M. E. Zion Quarterly Review is highly pleased to have the author's permission to print this story from the book: *Men As Trees Walking* by Margaret T. Applegarth. The author is looked upon as one of our most loved writers on subjects such as this one. And since our denomination is so vitally interested in Africa as a Mission field this story as well as the book, *Men As Trees Walking* hold a fascinating interest to all of us. Miss Applegarth's book is published by Harper and Brothers (1952), New York 16, N. Y.

There never was a grab like it in the history of man. It was unbelievable, staggering, depressing! Yet, if man himself had not said that the grab could take place, it would never have occurred; at least, not on such an overwhelming scale. One by one, perhaps, the things might have disappeared just as they had been disappearing for four years—black feet would tiptoe secretly into the hut, and black hands would close covetously on a much-envied object: but that was theft, and everyone knew it; whereas this other greater grab the man himself permitted—it was unbelievable, staggering, amusing. How people laughed! Long and low and guttural, at first; then in high glee. The little stars winked down in sheer surprise. Had such very special laughter ever risen from that jungle village in all the history of man? Never!

You will be wanting the know all about it, for there is wonder in it, and dismay, and glee, and a happy ending. Moreover, every bit of it actually happened.

When he first came, he was better than a circus would be to you, like a continuous side show to the people in that village on the Congo.

"What a lot of trouble he is to himself!" everybody thought, for he was surrounded by the most peculiar set of objects. Not a person in that village could guess what anything was. Surely this man was foolish above all men, for he took a little stick with stiff bristles on one end, and with these bristles and some water he scrubbed his teeth. The very babies gurgled over such absurdity.

"He must be very proud of his teeth!" people chuckled, nudging one another. But by and by it was whispered in awe: "He has gold teeth. Not all. But some!"

Now nobody in all that tribe had ever had a gold tooth. People stopped laughing at the stick-with-bristles. They accepted it as necessary for the proper respect due to precious gold teeth. But although they accepted the toothbrush, there were still the hundred and one other queer belongings. For instance, he sat on specially prepared pieces of wood raised up in the air on legs.

"As if the ground weren't made to sit on," people said, their eyebrows raised.

"It is those tight pieces of cloth he puts his legs into! Can a man sit just *anywhere* when his body is sheathed in such stuff as he wears?"

In fact, his clothes caused talk for a whole year. Shoes, for instance. What atrocities they were! Why should any sensible mortal want to wedge five toes into one big round leather toe—stiff and tight and airless?

The only possible answer was: His feet are white. White feet must be very soft and tender. White bodies must be very sensitive, they evidently needed all sorts of nonsensical things; clothes, peculiar sticks of wood to sleep on—for a bed was the prize surprise, there was so much trouble to it! The funny legs, the queer mattress, the punchable pillows, the white sheets. All absolutely unbelievable, except, of course, that one could see and feel and handle with one's own eyes and hands. Or even steal these unbelievable things when fortunate enough to succeed.

Here then was a man who was a great deal of trouble to himself. But otherwise quite harmless. He seemed to have come to live among them forever. Aslo, he seemed to have no other purpose than to talk.

Well, talk was a good thing. There was always plenty of time to sit in circles around him on the ground and let him talk. But their eyes were busy with his belongings. So that for a long time his talk went in one ear and out the other. They would interrupt him frequently with their deep question:

"Are you really white all over?"

"Can a black man grow gold teeth?"

All this time the man talked. It was good talking. About someone called God the Father. It took four years to tell them over and over how God the Father said, "Don't do this!" and "Don't do that!" They always nodded their black heads at the appropriate times: yes, this was a good talking. Yes, this was a wise talking. Yes, they had no doubt that it was all true. But the man became discouraged when he saw that they kept on being the same kind of people—black feet still crept on tiptoe into his hut, black hands still closed covetously around much envied objects, in spite of that well-known "Don't of God the Father: Thou shalt not steal."

The man began to think. He thought very hard. He decided that "Don't" is a very cold part of the Bible; he decided that there was something warmer in it—the warmth of the Lord Jesus Christ to whom little children ran gladly, and for whom great men had left profitable businesses to give back dishonestly earned gain.

"I will try to love them," he said. And so, after four years of "Don't," he began that very day with the really fascinating book of Luke. Every day

he translated twelve verses into the dialect of that tribe, and the black people sat in circles on the ground around him listening with the first interest they had ever shown, for these stories were very real. All about a baby—shepherds—presents. These were things a person liked.

All went well, therefore, until one day the man came to the sixth chapter and the thirteenth verse of that chapter. Put yourself in his place and see if you would want to read it to such a circle of listeners: "Give to every man that asketh of thee; and him that taketh away thy goods ask them not again.'

How dared he translate those words? Would not all the feet that had stealthily crept into his hut, now come openly and—grab? Of course, he dared not translate. Moreover, he felt sure that God would understand why he skipped that verse. He would know that his missionaries needed proper equipment to carry on the work, and sufficient simple comforts to keep them well and strong. Of course it was only right to omit the thirteenth verse.

But you know how it is with us; there's that something inside that talks back to us. And conscience began to talk back at the man: What business had he to decide what to skip and what not to skip? Was it not all God's Word? It took him days and days—I think he probably had review lessons to pass away the time while he debated—debated. The terrible indecision!

But there came a day when he stood at the usual spot with the usual crowd around him, and on the amazed ears of those listening people fell the thrilling words: "Give to every man that asketh thee," etc.

If the man's heart beat faster than usual, consider how theirs beat! The bliss of it! The wild bliss! Would he never stop talking? For nobody was listening now; there was that momentous question to decide; what to take? What to take?

But when the Great Grab began, it was no longer what to take, for everybody wanted everything, and the problem was to keep the thing you grabbed.

Picture it to yourself: the tropical sun beating down on palm trees, on bare black bodies bustling here and there, grabbing. See the strut of pride that young black brave displays as he sallies off with an unmbrella, grinning from ear to ear. For of all things, an umbrella is the most laughable. In dry weather, a mere stick; in wet weather, behold it spread out its black branches like some strange palm tree! Hitherto in the rainy season, it had been sufficient to tear off a huge banana leaf and balance it on the head; what style, therefore, to carry this collapsible bit of magic! He held it tight—clasped in his arms, and no one could pry it loose, although there were many who tried.

The grab went merrily on.

There was that rush for that comical little round gleaming thing with a white face, which ticked inside as a tiger's kitten purrs, and slowly moved

its two black whiskers over its face. Impossible as it was to believe, it was this thing that the man had been telling the time of day for four long years—no matter whether the sun rose visible or invisible. Now surely this was something to grab! It was grabbed! You would have thought it a Harvard-Yale football match, the way each new owner ran for home, tackled on all sides by rough hands, now tumbling down, now hurtling forward.

How tell of that congregation? Of the women who took boots for their bare feet? Handkerchiefs for their black noses Spoons and forks—when hitherto fingers had been plenty good enough? How tell the desperate pillow fights? The mattress match? The awful pom-pom-pull-away of which each chair became the center? As for the bed, it was envied by whole families who pummeled each other lustily over it: and the books—the food in tin cans—the dishes—the table—the pencils—who did not take what he could?

The Great Grab kept up for hours; and articles which belonged to one person one minute, belonged to another person another minute; for the muscles of some were better than the muscles of others. The girl who prinked into the mirror amazed at her own loveliness, prinked only a minute, for a warrior who needed to know how he looked as much as she, grabbed it from her. For the fiercer one's war paint, the more startled one's enemy.

Yes, the Great Grab went on.

Down every little forest trail the man saw his possessions disappearing in a whirl of flying arms and scurrying legs.

There never was a Bible verse so upsetting—so devastating. At nightfall he walked into his hut, and it was just a hut. Just a roof, like other roofs, thatched with palm leaves; woven walls; a floor. It held nothing else; nothing.

The man lay down to sleep that night, with nothing but the floor. Yet surely he remembered that when the Lord Jesus was here among men, he had no place to lay His head, either. But the loneliness of it seeped into his very bones. Feel his utter dismay. What was he to do now, dear God? What, indeed!

And all this time there was wild laughter in the other huts. The little stars winked down in sheer surprise. There was the family with the umbrella, bent nearly double with laughter as they did the simple trick which made a foolish stick spread its black branches in the air above them. The mattress family rolled on the mattress—bounced up and down—proved a hundred times how soft it was! How shockproof! They laugher and laughed.

The spoon family practiced eating; the fork family also. They couldn't do it! They spilled things. They dropped things. They seemed all thumbs. "Here, let me try it!" ordered a vainglorious father, only to be doused with a spoonful of liquid or spotted with the drippings from the fork. Laughter!

As for the clothes family, their problems were legion: where to wear the various articles? How to climb in? How to walk in them? Which was front? Which back? How to climb out?

In fact, all over the kraal and far out in the deep black forest, the same mirth had seized everyone. The Great Grab had been a complete success. Even the surprised little stars could see that.

The man could hear the sounds of it. The angels may have covered their faces with their wings. But God the Father is patient, He knows how to help heroes. And sinners.

Mirth had to die down some time. And one by one the gay persons lay down on their floors to rest. And then, the high excitement over, a curious thing happened. That little something inside that talks back began to talk back to them, too.

"Selfish person," it said to each one's soul, "how about that White Man? A long way from his brothers in the tribe of White Men is he. He must be low in his heart, always, missing his father, his brothers. And what did he come for? To teach you the things of God the Father. To make your children wise enough to read the magic medicine. Yet think of him tonight—no bed, no pillows, no sheet, no candle, no table, no chair, no food, no book, no clothes—nothing. You have made him uncomfortable; he, used to the soft things of white men. His heart is low within him. Yet what word did he say to stop you?"

There is nothing like such inner conversation. They twist a man and turn a man. He writhes. He denies. He stands up for himself. But black men and white men have a hard time of it when consciences begin to talk back at them. Even in the depth of an African jungle. Such a hard time of it, that toward morning down the forest trails came the soft patter of stealthy footfalls—somebody bringing a mattress—somebody bringing a pillow—somebody bringing a chair—a table—a mirror—books—spoons—clothes—

"This must be Nzambi's Man," these somebodies whispered, awed. "We must not rob God's man." If they had learned a lesson, God's man had also, in the morning, when he saw the stack of his possessions at his door.

With a new joy in his face he read them the other chapters in Luke's Gospel, and the people listened earnestly. They wept as if their hearts would break when he came to the death of the Lord Jesus; but when they hear about the first Easter, it was as if Christ Himself had risen in at least one heart, for the first convert came forward—Lutate was his name. He had to be hidden in the White Man's house for safeguarding, for his enemies tried to poison him. Then the chief's son was converted, and before long there were ten eager believers.

The man took all ten of them on a trip through the surrounding forest

villages, telling the story of Jesus. The ten grew to be a hundred, two hundred. The two hundred, five hundred. The five hundred, eight hundred. More. More. Then a thousand.

But it all dated back to the Great Grab.

News of this marvelous revival reached America; the man who was just "White Man" to the African was known by name as Henry M. Richards. It became known that there was no church on the Congo big enough for those thousand persons and a beautiful thing happened. The members of Dr. A. J. Gordon's church in Boston decided to send a chapel to Mr. Richards! It was in many sections, all ready to be put together. In the course of time, these sections arrived at the end of all transportation facilities, which was exactly sixty long, hard rough miles from Banza Manteke where Mr. Richards lived. What were miles to those new Christians? They wanted that chapel! Therefore, they volunteered their services and walked those sixty miles there and sixty miles back carrying the entire chapel on their heads. in seven hundred separate loads. Each trip took a week, yet some of them made that rough and tedious journey five times—their faces glowing with a new love and happiness—a happiness which had kept on growing ever since the Great Grab.

I see Africa and Asiatic towns,

I see Algiers, Tripoli, Derne, Magadore, Timbuctoo, Monrovia,

I see the swarms of Pekin, Canton, Benares, Delhi, Calcutta, Tokyo;

I see the Kruman in his hut, the Dahoman and Ashantee-man in their huts;

I see the Turni smoking opium in Aleppo,

I see the picturesque crowds at the fairs of Khiva and those of Herat;

I see Teheran, I see Muscat and Medina, and the intervening sands;

I see the caravans toiling onward.

. . . . . I mix,

I see ranks, colors, barbarisms, civilizations; I go among them, indiscriminately.

And I salute all the inhabitants of the earth.

—Walt Whitman.

It was in West Africa in 1927 that a blood specimen was taken from a black native named Asibi who was sick with yellow fever. This specimen was

inoculated into a rhesus monkey which had just been received from India. Asibi recovered but the monkey died of the disease. All the vaccine manufactured since 1927 by the Rockefeller Foundation and government and other agencies as well derives from the original strain of virus obtained from this humble native. Carried down to the present day from one laboratory to another, through repeated cultures and by enormous multiplication, it has offered immunity to yellow fever to millions of people in many countries. Wherever today in yellow fever areas the armed forces of the Allied nations are stationed, they are protected from the disease by vaccination from this same strain. Through the creative imagination of science, the blood of one man in West Africa has been made to serve the whole human race.

—The Rockefeller Foundation Report for 1943.

Looking through the Reverend D. F. Bradley's papers we have run across the following:

(Second recommendation on Third and Fourth Years' Studies.)

We further recommend that the Bishop appoint Standing Committees in each Presiding Elder's District whose duty it shall be to purchase a full set of books as prescribed in our book of discipline, and at each District Conference the candidates and local preachers be examined, and the same reported to the Annual Conference.

G. W. Lewis
J. H. Anderson
G. W. Johnson
G. H. Hawks
D. F. Bradley

Committee

The interesting thing about the recommendation is that it was written 49 years ago. Surely it can be deemed a wise move today.

The Woman's Home and Foreign Missionary Society was officially organized in 1880. The Sunday School Union was established in 1889 by the Board of Bishops meeting in Asheville, North Carolina. The first newspaper established in the denomination (According to Bishop C. R. Harris) was the Anglo-African, edited by William Hamilton in 1860. It was published in New York City. The Star of Zion was established 16 years later, in 1876. It was accepted by the denomination in 1880 when the General sessions were held in Montgomery, Alabama.

KEEPING SANE IN AN INSANE WORLD

Rev. John B. Oman, D. D.

Minister, First Methodist Church, The Cathedral of New Jersey Methodism, Trenton, N. J.

Every tenth person that reads this article is in need of psychiatric treatment. Every twentieth one will spend some part of his or her life in a mental hospital. (Not due to the article, I hope.)

At the present time the occupied beds in our mental institutions outnumber those in all other hospitals combined. Aside from the common cold, mental illness is America's number one health problem.

The future mental health of your neighbor, your friends, your family and relatives—maybe yourself, is at stake. Therefore, you cannot afford to be apathetic about the answer to this burning question—what shall we do about nervous and mental disorders?

Keeping sane in an insane world requires that every man and woman learn the "know how" of managing, adjusting and adapting their lives. Accomplishing this is the most simple and effective method of preventing mental illness.

There are eight important things that anyone can do. Each can be an experience full of possibilities for better physical and mental health.

"Take time to work—it is the price of success." A former professor of mine tells of a well-known minister on the west coast who was invited to address a group of college students at their fraternity house. Before the meeting began, he asked the chairman, "What are you living for?" The student replied, "I'm going to be a pharmacist."

The minister said, "I understand that is how you are going to earn your livelihood, but what are you living for?" The young man looked down at the floor for a moment and then rather embarassed said, "Sir, I am sorry, but I haven't thought that through." Out of thirty students attending the meeting, only two had ever asked themselves this question. Each had decided how he was going to earn his living but only two had discovered the central purpose of life.

There is a vast difference between making a living and making a life. No happier person can be found in the world than the one who has chosen the work he loves and loves the work he has chosen.

Too many of us feel that success is to be found in the size of our bank account or the number of port-holes in our car. We need to gain a new per-

spective on success if for no other than the selfish reason of having peace of mind.

"It is not work that kills us," said Dr. Henry Ward Beecher, "it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery but the friction."

How unfortunate are the Youth that have been conditioned to a philosophy of work which makes them primarily interested in the maximum salary, the vacation schedule and the pension plan.

Work is a means of keeping the physical body well and the mind occupied. A busy person is not as likely to be aware of his aches and pains as an idle one. Doing a worthwhile work gives one a good appetite, keeps the digestion working properly and helps one to sleep well. It has been the universal experience of men that when they retired and became inactive their physical energy retired also.

Work keeps all parts of the human machine in good order and repair. It gives one the feeling of being needed and contributing something worthwhile to life. This goes far in maintaining mental hygiene.

If a man is put in solitary confinement and left there long enough it will cause him to lose his mind.

Thomas Stanley well phrased the relationship of work and success when he said, "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration; whose memory a benediction."

To keep sane in an insane world there is no substitute for work.

"Take time to think—it is the source of power." "As a man thinketh, so is he." To this a corollary could be added "If he doesn't think, he isn't." An unthinking person does not really live he only exists. Your mental equilibrium depends upon the kind of thoughts you think. Therefore, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Happy thoughts make happy lives.

Your tomorrows will be determined to a large degree by what you think today. For that reason—

"Think on big things if you would grow
As splendid as an arched rainbow;
No looking backward remembering
Old hurts or scars that prick and sting;
Forget yourself—small dreams forego.

If richer living you would know
Discard self-pity, vain ego;
Bitterness won't let you sing—
Think on big things.

If jealousy you will up-throw,
A kindly heart will overflow
Into a philanthropic spring;
Never let a petty thing
Tug at your thoughts like undertow;
Think on big things!"

—Faye Carr Adams.

Develop the habit of thinking of others rather than thinking too much about yourself. Think positively. Don't limit yourself by the smallness of your thoughts. The familiar story of the pony engine illustrates this point. A freight car loaded with coal stood on the track in a coal yard. It waited for an engine to pull it up and over the hill to the other side. After awhile a little pony engine came along and was requested by the freight car to pull it over the hill. The pony engine said, "You're very heavy and I'm not very big, but I think I can. I'll try. Hook on!"

All the way up the hill the pony engine kept saying, "I think I can, I think I can!" Quite fast at first. Then the hill grew steeper and the pony engine had to pull harder and go slower, but all the while it kept saying: "I think I can! I—think—I—can!" 'till it reached the very top. It was easy to go down the hill on the other side.

Away went the happy little pony engine saying very fast, "I thought I could! I thought I could! I thought I could!"

The lesson? Think you can! Never allow yourself to think you can't!

The thinking habit and the ability to think have to be cultivated. Emerson once said that the hardest job in the world is to think. Thinking helps us to understand our fellow-men, gives us a higher appreciation of all things, and helps us to know ourselves more fully. It removes frustration which brings on many forms of mental illness. It is figuring things out. It is solving problems. It is making discoveries. It is finding the truth. It is the medium by which our lives are made brighter, more intelligent and happier.

Thinking gives us a sense of security. The great advantage of thinking is the power we get to better understand the difficulties which confront us. It quickens observation, the habit of looking at every side of a question means greater alertness of perception. What someone said of the educated man can be said of the one who thinks "The thinking man sees two things, where the unthinking man sees only one."

If we lack the ability to think originally, we can at least think great thoughts after others. Those that refuse to think sink frequently into despair. They are like the one who cannot swim and does not exert himself. He goes down mentally, physically and spiritually.

"A sound body implies a mind free from fear and anger, from negation and weakness." Negative thinking about our physical ailments helps to bring on mental suffering. All of us fall heir to diseases of the flesh. Don't emphasize them. Quit thinking and talking about your headaches. Be grateful you have a head. Don't stress your illnesses. Don't rehearse your observations

Think! and Think! if you would keep sane in an insane world.

"Take time to play—it is the secret of perpetual youth."

All work and no play makes "jack" for the psychiatrist. "Go outdoors." said Frank N. Crane, "and get rid of your nerves." One of the surest ways to free your mind from fear and unhappy thinking is to indulge wholeheartedly in some recreation. It will do for you exactly what the word spells—re-create. It will make you over into a healthier, happier, more helpful person. Optimism will take the place of pessimism. "It can't be done" will change to "it can be done." A new interest in life ensues and you will unconsciously cultivate cheerfulness.

The most religious thing an overworked person can do is to play.

Play is a potent factor in saving us from breaking both physically and mentally. It is exercising solely for the sake of amusement. Play is not merely an activity that is aimless nor haphazard. It produces pleasure because of wholesome enjoyment derived from organized and systematic relaxation and activity.

Play is one of the natural instincts. The psychologist and the psychiatrist have been attempting through the years to impress upon us the truth that the mind is defendent upon the body to think well and to be well. There is a mission and ministry in which play provides as a medium to both body and mind. It develops the alertness of the brain and strength of the body. Our comprehension and apprehension both increase. Proficiency and skill are developed. Our thoughts as a result become healtthier and happier.

There is nothing that can compensate for play in keeping us sane in an insane world.

"Take time to read—it is the foundation of wisdom." This is a day of books. Be thankful for them. It is humanly impossible for us to imagine the great loss that would be ours if we had a bookless world.

We read to accumulate information. "Lack of confidence and lack of information," said Cornelius Vanderbilt, Jr., "sleep in the same bed . . . for confidence is the son of vision, and is sired by information." Mental anguish that results from a sense of inferiority often stems directly from a lack of information. Taking time to read therefore is the source of such information and the foundation of wisdom.

We read for inspiration. Such books put a new spirit in us.

> Build thee more stately mansions, Oh my soul,
> As the swift seasons roll!
> Leave the low-vaulted past!
> Let each new temple nobler than the last,
> Shut thee from the earth with a dome most vast,
> Till thou at length are free
> Leaving this outgrown shell of life's unresting sea!
>
> —Oliver Wendell Holmes.

We read for aspiration. The reading of the right kind of books causes us naturally to live on a loftier plain. You may well ask, what should be read? Certainly we want to keep up with the times. However, we should read not merely newspapers and magazines, but choose wholesome books as well.

Times like these demand that to maintain a proper perspective on life and remain mentally healthy, we should read that which is cheerful in spirit; literature that makes us feel life is worthwhile; books filled with sane, sensible optimism. By all means do not neglect the Book of Books—the Bible. There is no vinegar in the Bible.

Our reading should be rightly varied and not lopsided. It should include history, philosophy, science, poetry and truths of nature.

We should read with a longing mind and a willingness to allow our imagination full rein. Otherwise we will never interpret rightly what the author has for us. Some reading demands a determined spirit in order to understand and appreciate it.

"Some books are to be tasted; others swallowed and some few to be chewed and digested."—Bacon. "We should accustom the mind to keep the best company by introducing it only to the best books."—Sydney Smith.

The mind is never at rest. It was never intended to be. Thoughts of some kind, says the psychologist, are constantly going through it. These

thoughts are good, they are bad; they are profitable; they are unprofitable; they are meaningful; they are meaningless.

The foundation of wisdom is reading. It is a two-fold wisdom. First, the information gained. Second, the maintenance of mental health, through thinking thoughts that exceed our small circumscribed circle of personal interest.

The value of reading cannot be over-estimated in assisting us to keep sane in an insane world.

"Take time to worship—it is the highway to reverence." Roswell C. Long was right when he said "worship liberates the personality by giving a new perspective to life; by integrating life with a multitude of life-forms; by bringing into the life the virtues of humility, loyalty, devotion and rightness of attitude, thus refreshing and reviving the spirit."

Worship can bring an end to our self-dividedness. It provides healing for moral schizophrenia. It can cause a cessation of active civil warfare within one's soul and in its place bring peace. Then, no longer at war with ourselves, through worship we become integrated and harmonious within.

Worship assists us to think nobly. It inspires and uplifts us as no other experience. The more we worship, the more we become like God in love and power.

Through worship we hear the loftiest language, have our highest hopes, receive the sweetest comfort, given the most blessed assurance, and the most precious promises which inspire us to follow after our noblest ideals.

Worship prompts us to the finest decisions of life, the worthiest determinations, the kindliest attitudes and from it we go out to give our best service.

The experience of all ages testifies that worship has comforted the living, dried sorrowful tears, dispelled fears, established trust in countless hearts, put peace into millions of minds, and stands unrivaled for its faultless beauty, sweet serenity and perfecting of faith.

The helpfulness of worship lies with us. If we attempt to be our own caretaker, rejecting God, refusing restoration, we may find out too late what an awful mistake we have made in the loss of mental health and happiness.

Through regular worship God will keep you, guide you, deliver you, feed you, restore you and lead you into everlasting bliss.

"Man is a religious being; the heart instinctively seeks for a God," so said William Jennings Bryan. But centuries before he expressed it in these words, men had made that observation.

Nothing can transcend the value of worship with its praise, prayer,

prophecy, instruction, imprecation and thanksgiving in keeping us sane in an insane world.

"Take time to be friendly—it is the road to happiness." The writer of the book of Proverbs said "a man that hath friends must show himself friendly." That is another way of saying that life is like an echo. It gives to us in kind and degree that which we have first given.

The deepening of friendship is one of the surest ways of remaining mentally healthy. Genuine friendship provides opportunities to ennoble our relationships without any selfish intention. True friendship brings happiness through a consciousness of helping others. The attitude of a real friend is expressed in the words of a song "I'm happy when you're happy."

Chiseled in the stone above the entrance to the Cathedral at Glasgow, Scotland, is the quotation of Irving, "I want to help you to be as lovely as God intended you to be." This should be the motive of all friendship.

Alfred Kingsley was asked the secret of his life and he answered by saying, "I had a frieind."

When Talleyrand planned to come to America he said to the traitor Benedict Arnold, "Give me letters of introduction to your friends in the west." This is the tragic answer of Benedict Arnold, "I have no friends in heaven, in earth or in hell." One cannot imagine a more miserable existence.

We ought to make a list of our friends not only to send them Christmas cards, but to rejoice in the large number that have been made across the years.

No one will argue with Charles M. Schwab's admonition "Lead the life that will make you kindly and friendly to everyone about you, and you will be surprised what a happy life you will live."

There is a difference between an acquaintance, an associate, a companion and a friend. An acquaintance is one whom you only know through meeting occasionally. An associate is one whom you meet more frequently perhaps through business or employment. A companion is one in whose company we find ourselves in our leisure hours. A friend, however, is one whom we know intimately. A person who is always true and helpful. Real friends are the greatest, best and strongest influence for good in one's life.

There are hermit souls who lives withdrawn
In the peace of their self content;
There are souls like stars who dwell apart,
In a fellowless firmament;
There are pioneer souls who blaze their paths
Where highways never ran;
But let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press on with the ardor of hope,
The men who are feint with the strife.
But I turn not away from their smiles nor their tears,
Both parts of an infinite plan—
So I live in my house by the side of the road
To be a friend to man.

I know there are brook gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travellers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
And dwell like a man alone.

Let me live in the house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban.
Let me live in the house by the side of the road
And be a friend to man.

—Sam Walter Foss

To keep sane in an insane world there is nothing that can take the place of friendship.

"Take time to dream—it is hitching our wagon to a star." Daydreaming is the danger signal of potential delinquency among youth. Among older persons, daydreaming is building a world of fantasy for ourselves and indicative of mental illness. By taking time to dream we mean setting before ourselves ideals and having a vision of the finer, better person we can become. No one needs to be limited by what we call human nature. It is our privilege to change our personality and the only limits of happy, healthy living are those which we set for ourselves.

The ultimate of creation is man. With a body, brain and soul there should be no limit if we aspire to the heights. Every great painting, piece of literature, and invention was first a vision, an ideal, a dream in the mind of the artist, poet, writer or inventor.

It little matters how many errors, mistakes and failures we have made.

It is still the magnificent power of man to rise above them, if he dreams of the person he can be and gives himself wholeheartedly to achieving the desired result.

No one can make our lives for us. The responsibility is our own. No man can dream himself into greatness. No one becomes what he should be by simply wishing to achieve that success. However, the dream of gracious and glorious living must first be his.

Our dreams must give us an objective in life. Someone once said, "Aim at the stars, even if you only hit the barn door." Our dreams do "hitch our wagon to a star." Having made the stars our mark, there must then be a corresponding drive within to enable us to reach the high goal which we have set for ourselves.

Dreams should fire our ambition and possess us so that they energize our will and drive us on toward our dreamed-of goal.

The person that carves his name in any Hall of Fame has always been that individual who has had an untiring and unfaltering zeal to put into effect his dream.

"Take time to dream—it is hitching our wagon to a star." Then, take time to work out a strategy whereby your dreams will become true. This in a large measure will have much to do with keeping you sane in an insane world.

"Take time to love and be loved—it is the privilege of the gods." The most misused emotion and unusual power in the world is love. Its meaning ranges from sentimental soft-soap to sincere self-surrender. A teen-ager uses it to get a kiss. Through it a man and woman become one until death do them part.

Choosing a mate and living happily thereafter is one of life's three major problems. Such a choice is about the biggest step a person can take. It determines our heaven or hell on earth. Love which eventuates in marriage has much to offer for one's mental health. For one thing married people normally live longer. Statistics show that twice as many single men, thirty to forty-five, die as compared with married men. Also, women between thirty and thirty-five that are married have a 10% advantage for longevity over those that are single. Moreover, twice as many widowers die as over against men who remain married; and believe it or not, fewer married people go to jail, go crazy or commit suicide than those that have never wed.

While the humorist capitalizes upon the stories of hen-pecked husbands and brow-beaten wives, the facts in the case show that married love provides happier and better adjusted persons.

In addition to this, one sociologist says that psychiatrists agree that women who live alone have a greater tendency to become neurotic and frustrated than

those that enjoy the bliss of love and marriage. Married people are less lonely. They have someone to share the dull as well as exciting moments. Problems, hopes and ambitions have a sexually colored companionship in finding their solution and enjoying their anticipated realization. Also, there is a natural yearning to share love and affection with somebody of the opposite sex who is genuinely interested. Marriage fulfills the desire of man for mastery and the desire of woman for security.

This feeling of security is greatly enhanced by the comforting thought that when one of the couple becomes sick there will be the other to care for him or her, present to comfort when heart is grieved. Also the raising of children is a natural insurance against the fears of old age economic insecurity. Whether this desire for security is real or psychological doesn't matter. Married love provides more adequately for keeping sane in an insane world.

Love that has reached legal and social approval through marriage provides a mentally healthy way to achieve sexual satisfaction without the possibility of a guilt complex. Sexual satisfactions are more psychological than physiological and therefore loving and being loved with the approval of God and man is most conductive to mental hygiene.

Love is used by a child to express how he feels about ice cream or his mother. Therefore, we must keep in mind that there are many different kinds of genuine love. Love of parents for children, children for parents, brothers and sisters for one another, husband for wife and wife for husband and the ever increasing circle which makes it a truism that love alone strikes at the very root of evil.

Unfortunately the word "love" is employed to justify sensuality. Fortunately it is also used to express selflessness. Sherman said that "War is hell." So is the life of one who is devoid of love.

The Fatherhood of God demands the brotherhood of man. We should see every man as a brother, then our motive will be giving not getting; helping not hindering; lifting not leaning. Such love will manifest itself in every phase of our life.

Without love in our hearts for all mankind we will rob them of our time, our thoughts and our talents. With love in our hearts we will "do unto others as we would have them do unto us." This kind of love will remove fear from our own minds and cause the threat of World War III to melt away like fog before the rising sun.

Your desire to love and be loved must be satisfied if you are to keep sane in an insane world.

If I were to write with the combined insight of men on the techniques of keeping sane in an insane world, I would only pen this: In this life we have eight helpful guides—work, think, play, read, worship, friendliness, dream and love. "But the greatest of these is love."

PASTORAL WORK IN THE DUNNINGS CREEK PARISH

(Church of the Brethren)

As outlined by Reverend E. E. Ebersole

Few area or national gatherings of ministers are ever held without the grave subject of overwork being broached. And in many another case there is the ceaseless complaint of clergymen, that parishioners have the distorted idea that the men of the cloth have a very easy time of it. The workingman compares his spiritual leader with his calling and comes to the final conclusion that surely his minister has a *good* thing in the physical ease of his work. The businessman examines the work of the church in the light of his own activities and feels that the pastor never has to face the vital decisions he is constantly called upon to decide. The semi-skilled and the skilled compare their way of life with that of the preacher and become firm in their belief that theirs is the much harder road of life. But, in practically every case, these decisions are reached simply because there is so little known of the minister's work. That which he does is taken so much for granted that many of his hardest tasks are overlooked.

In the rural as in urban society the spiritual problems of people are essentially the same. There is the need for vocational guidance such that the minister alone can give. There are family crises of illness, debt, differences, sufferings and death, and in all of these the minister plays a vital role. Because he is so sensitive, and he must be to be of real aid, his nights and days as well are often disturbed by the problems of other people. Many of these problems defy solution but the shepherd of the flock, God's representative of the community is expected to find it anyway.

And yet, these tasks and undertakings are only a part of the great job of ministering to the spiritual lives of people. There are the duties that all of us are led to expect and in many cases, if we only stopped to evaluate them, we would come to the conclusion that the rural minister is about a great mission.

It long has been the Editor's thinking that the minister of the small church has a much more taxing job than that of the large parish preacher. To begin with the larger parish allows for a greater labor supply within the fabric work of the church. In other words, the more people you have the greater possibility of securing the lay leadership every local church needs. Another factor appears worthy of note too. If a segment of the membership disagrees with the minister in the large urban church there is always the possibility of an uninterrupted program since other persons can be found to carry on in their stead. This is not true in the smaller church or the rural situation. This, to the Editor's way of thinking, has a great deal to do with the slowness of progress in these churches. Above all, since the church is the central

activity of the small community, its work comes in for a more searching scrutiny than that of the urban community where other activities share the limelight; this in addition to the fact that the minister must know that churches on a circuit cannot always be handled alike. And so it is that we turn to the work of one rural minister.

If one were to get out of bed on any Sunday morning with the idea of visiting his minister on this important day of the week he might note that the *station* pastor looks forward to a day which involves a leisurely preparation for the 11:00 A. M. worship service. In many instances during the week the clerk has taken care of the announcement board with the aid of the sexton and has sent suitable announcements of the services to the newspapers. Towards the end of the week she has listed the names of those who are ill, made up the church calendar for the ensuing week and has secured from the pastor (who has meanwhile called in his organist and choir director) the order of service for the worship period. So by Saturday afternoon the bulletin is ready for the ushers. Of course some may state that this is over-simplification but the well run church *can* function as easily as this.

On Sunday morning the minister can review his sermon, look in upon his Church Sunday School if it meets prior to the worship period, consider meeting with his youth fellowship in the evening and enter his pulpit with no great sense of hurry or imperative timing.

Suppose we were to look in upon the rural minister about the same time. We can suggest, for the purpose of this article that the minister will be the Reverend E. E. Ebersole of the Dunnings Creek Church of the Brethren. this church, itself, needs a little explaining so that we can really see the nature of the work.

The Dunnings Creek Congregation is made up of three segments. The strongest unit, at Holsinger, has 100 families with approximately 125 individuals expected at each worship service. This point lies 6 miles from the minister's home. The Church at New Paris (this is where the minister lives) is made up of 76 families with an average worship attendance of 95 individuals. Four miles from New Paris is the third Church, Point. Here there are 26 families with an approximate attendance of 35 individuals. The interesting thing with this congregation is that even though its membership role is much less than the other two churches, it never fails in its share of the common obligations.

The Congregation is governed by two trustees from each church. Their major responsibility is that of the maintenance of the parsonage and the making of provisions for the minister's salary. To avoid friction each Church Sunday School looks after three items for its church, lights, coal, incidental services and repairs. (There is one central treasurer but each

church has someone who assumes charge of taking the offering in each organization.)

Each Church of the congregation has organized young adult groups meeting on a different Friday evening for Bible Study and fellowship. This allows the minister to attend each group. The same is true of the Ladies Aid which meets on the first, second and fourth Thursdays of the month. Because there are fewer young people (ages 15-24) there is one united group made up of the three churches. Their meetings are held once a month on Sunday afternoon. One church, having a larger number of early teenagers (Holsinger) has an intermediate group which meets on Thursday once a month.

The congregation has two projects which are carried out as a common enterprise, the Daily Vacation Bible School (which was not only participated in by these three churches but by five others of the New Paris Community) had 207 in attendance this past Summer while each year efforts are made to have an eight week study course. These are in addition to the evangelistic services and holy day observances and the Communion services held Fall and Spring at Holsinger and New Paris. At the revival services it is interesting to note that these worship periods are always opened with a 15 minute song service to give the members of the other churches an opportunity to leave their church Sunday schools and arrive at the central place of meeting.

A close study of the spiritual needs of this people has convinced the pastor that worship experiences should be an every Sunday one and so he has set about to accomplish this, recognizing that in achieving it he must depend on some lay leadership and must sacrifice some items to achieve others. But surely there is a keen satisfaction in making this announcement every week in his Sunday bulletin: "Worship services and Sunday School next Lord's Day in the morning at Holsinger, New Paris and Point."

But how does he accomplish this? It is accomplished through the aid of lay leadership, carefully planned messages, his watch and his car. At 9:15, Reverend Ebersole is in attendance at Worship at Holsinger (his wife and family, a boy and girl, are usually at the New Paris Church Sunday School at the same time). Sunday School at the *Point* opens 45 minutes later, at 10:00 A. M. The same is true at Holsinger. At 9:57 the minister knows that he must be winding up his sermon and preparing to announce a hymn. During its singing he makes his departure and the church prepares to enter its church Sunday School study period. Twelve minutes later he is entering the church at New Paris which has now concluded its Church School period and is entering the worship hour. At 10:48 Reverend Ebersole closes his message and the service with prayer and Benediction. Here he has an opportunity to greet at least half, and in many instances, all of his New Paris Congregation. By 11:00 he is entering the *Point* Church where worship gets underway at 11:05. Since there will be no evening services, except in

special cases, the minister has a chance to relax after this period.

What are the great advantages of this system in which services are held every Sunday? Let us look at the disadvantages first. The minister in this case states that when services were held every other Sunday or at 11:00 A. M. one week and 8:00 P. M. at the next scheduling there was not only a distinct lack of interest but the work could be likened to a man attempting to push a wagon over a ridge in the barn. Just when the minister felt that by his worship services the load was about over the hump, the intervening time between that and the next service allowed it to slip back. So it was a continual process of achieving frustration. Denominational and Church loyalty were lacking and real spiritual fervor just did not exist. Today the people are not only more loyal but are definitely more spiritually minded. Another indication of progress has been noted in the relationship between these every Sunday worship services and the Church Sunday School. Reverend Ebersole states that there is hardly any difference between the attendance at these services and that of the Church School which indicates that every Sunday the members of the Dunnings Creek Parish not only worship but study.

One could point to the on-time-ness of these services as another achievement. Of course this is a necessity but it provides full worship and study periods for each people which might not be the case otherwise. But there are other gains which are almost phenomenal. Three years ago worship attendance under the existing system was less than 100 (services under this arrangement was held in two churches every Sunday). Now more than 200 people worship in the three churches every Sunday. The second great achievement has been in that of denominational and church loyalty and interest. The churches, three years ago, looked to the Mission Board of the denomination for one-third of the salary paid to the pastor. Today, they are not only self-supporting in this but have doubled the pastor's salary. Moreover there has been an increase in real spiritual outlook in the doing.

What of the over-all financial outlook of the Churches? Finances have kept pace with the new interest without any extra effort on the part of the official family or the pastor. Total givings have increased from $3.500 to well over $10,000 a year. Perhaps the best statement with which to sum up these achievements is the firm conviction of the pastor that this success can be had in any denomination if the ministry and the people are willing.

On one of his Sunday bulletins the minister has quoted these lines (we feel that they are fitting words with which to close this article):

> God bless all those whose membership is here:
> Thy people, Lord, who love Thy house and Thee,
> And may we find in Thy great book at last,
> Each name recorded for Eternity.

God bless the strangers gathered in our midst:
Lonely, perhaps, and far from home they need
The blessed comfort of their Father's house,
The proffered bread of life on which to feed.

God bless the one who here propounds Thy truths,
Be in his heart, speak through the words he speaks,
That every listening, eager one may find
The wisdom and the comfort that he seeks.

And when at last, the benediction said,
May we go, strengthened for the days ahead.

The late Bishop L. W. Kyles, when he was Editor-Manager of the A. M. E. Zion Quarterly Review (1914), had occasion to include the following in the *Review*:

BRETHREN, WRITE BRIEFLY

We are not disposed to curtail the privileges of our brethren in connection with the Review, for all of them have given splendid articles, readable, helpful and informing. We simply wish to advise our brethren to be brief. We urge this for several reasons. In the first place it is very costly, in the second place it crowds out a number of others equally worthy and who write equally as well. Remember that this is a busy age in which we are living, and time is very valuable. The briefer the articles, the more certain they are to be read. Brethren, be brief.

This Editor wishes to merely state that since 1914 the *brethren* have not only acquired the art of being brief but they have just about stopped writing. So we urge our ministry *Brethren, WRITE.*

The annual meeting of the Board of Bishops is scheduled for Mobile, Alabama, January 14, 1953. This is the first time in several years that an important session of the church has met in this city. Since Alabama is our second most populous state in point of Zion membership a great deal is expected from the standpoint of attendance.

CHRISTIAN EDUCATION

by the Reverend I. Benjamin Pierce, Presiding Elder,
Columbus District, Ohio Conference

POTENTIALITIES IN PROTESTANTISM

The Christian Message to our baffled world must carry the light down the path of hope, that mankind may find the way out of the darkness. For the Christian Religion does in its message have the light needed, though for some nineteen centuries, no culture has come up to its truly Christian levels, it has produced some telling results in the lives of many individuals. Jesus bled and died outside Jerusalem on that rude Cross for all mankind, and as it is brought to the heart of individuals with its overpowering force they also seek to let others know about it. Dedicated Christian living in every field of human endeavor is the primary task before the Protestant Church. And it has the potentialities as well as the capability of helping Christ bring in a new day, the Kingdom of God!

I. A more wholesome Christian Family and Home Life.
   A. The American home has changed.
      1. The shift from country or rural to city.
      2. Amusements: movies, radio, television.
      3. Increase leisure time (like too much to eat, isn't good for for us), make better use.
   B. The high divorce rate (only two out of three marriages endure).
      1. Broken homes unchristian, not conducive to better living and higher culture.
   C. Alcoholic intemperance and so forth.
   D. Both adults and children need Christian nurture in the home today, and the church must reach them all.

II. Potentialities—The Christian Church as Educator.
   A. The Sunday School is not enough.
      1. We need full time elementary schools, high schools, as well as university level.
      2. Dedicated teachers, whose lives have been touched by the power of the Holy Spirit.
      3. Texts written by dedicated men and women, who know God through Jesus Christ.
   B. The Protestant Church is capable of producing these persons.
   C. Educating for total living.
      1. Social, Political, Economical, as well as for Racial relations, wtih the Christian ideal in view.
         —This rebirth must begin at the local level.

2. Each Christian must be an evangelist (be a sermon in shoe leather).
3. Educating for a Christian World-Order.
   a. It begins in the home and reaches out into the State and National life.
   b. From the same it is carried into the broad world.
4. Being Christian in leisure as well as in labor.

III. Ecumenical Church Life is Possible. Protestantism has great potentialities here.
   A. The denominations have some things in common.
      1. Seek the likenesses rather than differences.
   B. Christ is not divided.
      1. "One Lord, One Faith, One Baptism."
   C. The World Council of the Churches. The National Council of the Churches of Christ.
      1. We can work together.
      2. Uniting communions.

Since the whole life of the Christian is under the sovereignty of God, there is no separation between the religious life and the daily life. The church building is not meant to separate Christianity from the home, but provides a special place for the practice of Christian discipline so as to make the home churchly, and at the same time Christian. It is with this view in mind that the great potentialities in our Protestantism are seen. Since the family is first in God's economy, it would be in order to seek to develop Christian personality in the home of those members of the church. Here one cannot successfully deny that education is a continuous process, for within the family circle each person is constantly learning. It has no end.

I. The Protestant Church has great potentialities in forming or helping build a more wholesome Christian family and home life. There are more than thirty-six millions of members in the churches of our group upon which to start working on a Christian educational plan beginning in the homes of these members. For our religion is more than just a Sunday-morning-in-the-congregation affair. It is also more than intellectual assent to words and phrases, it is an active force in the whole of human experience. Throughout childhood and adolescent life an individual's character may be more easily affected by association with parents and brothers and sisters than by all the other factors put together.

The movement of so many of the people from country to the towns and cities calls for the churches in these areas putting forth greater efforts in helping its membership find the needed recreation. We have in the town and city areas many and varied places of amusements, some of which are supervised by men and women of high Christian standards of living; but there are those also

who care not about the person, they are out to make a living or money. There is also an ugly side to our movies, radio, and television entertaining that the church can help clean-up. For the same has its impact upon the people who make church membership. This cannot be accomplished by talking and planning, action after the ways and means must be carried out. Let us remember that the church serves the whole family, the adults, the youth or young people, and the children; all of them need spiritual guidance that only the Christian church can give. Any program that fails to take in all age groups, fails to meet a part of human need. Parents should be taught to live their Christianity, their religion daily in the home and on the job, in this way, for it is the right way for the Christian, even the little children take on as they grow the actions and ways of little Christians.

People of the church will have to be taught by the church since there has always been a gulf between the ideas of the average man and those who were conversant with the best available knowledge. This gulf cannot be bridged or obliterated without some type of education. In another place in this paper we shall go a little further in this subject of Christian education.

We have time on our hands, even though we all may not be in the same type of work, but as Christians going about our tasks do so in a common spirit. Certainly we differ greatly as human beings, in capacity, in background and in social situations, in heredity, as well as in intellectual endowment. However, as Christians it is our task to serve Christ as Lord and Savior, with what we are and have. Christians as a whole should learn to make the best use of their leisure time. The church can make a special study in this field, and find ways and means whereby the members may put to better use hours that they are not either sleep or at work. The old adage still packs a big punch: "An idle brain is the devil's work shop."

The home, the family existed before the school, or even before the Christian church. Both the school and the church play a much larger role in modern civilization than in earlier times, and their functions are not to be minimized. But the home is up to now, still the first teacher, and is also very very influential. It is here, then, that the church must make use of its potentialities, for the opportunities are knocking at its door.

The church leaders must keep in mind that it is not, in these times, easy for a person to keep sane and serene in these modern changes. Modern life is filled with many distractions and interruptions, life seems to be a disjointed succession of disconnected episodes. Our family life itself, the matrix within which stable character is formed and personality is developed, seem not very stable under the present structure. It is no surprise that domestic friction mars many homes, and divorce breaks up in an increasing number, when we consider the lack of common ideas and ideals in our society today. The church can help people see that there is something to life if they will set before them-

selves a "chief end." As is now our culture has produced a group that has no common allegiance, and is bound by established code of conduct which it feels constrained to observe. Children from broken homes cannot, for the most part, maintain the finest marital relationship in the coming generations if they have never had the shelter of parental concord.

The church must also find a way to help people, even in its membership, to stand up to life. Ours is an age that has gone drink crazy; crime and delinquency, mistrust and defiant cynicism seems to be the order of the day! As we said in the above, the one place in which results toward better living may be obtained is in the home, the church can bring the spirit of The Christ which will give strength and stability to our homes.

II. In the second place the Protestant Church has potentialities as educator. Through the years Christianity has taught that man is here to achieve as high a degree of human excellence as he possibly can. It has also taught that man liveth not to himself alone; all of which psychology and sociology have proven convincingly that man and society are interdependent and that the only way in which man becomes more civilized and human is through the society with which he interacts. This, then, means that a people must care for its young ones while they are helpless; it must guide each of its members as he finds his place in the group; and must transmit, by training and instruction, its heritage of habits, attitudes, arts, skills, knowledge, and beliefs. Our Protestantism cannot continue to hold the love and respect of the nation if it fails to instill in the hearts of the young, as well as the adults those great ideas and ideals held by the Fathers. The Protestant Church has today a great opportunity in the field of education, for in many places the schoolhouses are over crowded, and since we have so many problems arising concerning the separation of church and state, where there are facilities for education use them in opening schools in order that Christianity may be brought more to the front. In the early days of our country, it was the church that opened the schools and set the mold or matrix of our culture.

In any study of the early days of our country, one is brought face to face with the church working in the field of education. In fact the church is the mother of education in our America. Spain through the Catholic Church, founded the first of the universities in the New World in Peru, 1551; in Mexico also; in Argentina, 1622; in Chile, 1619; in Bolivia, 1624. In fact there were some twelve universities in Latin America before Harvard College was founded by the Puritans, in 1636 in North America. Following Harvard, came William and Mary, founded by the Anglican Church in Virginia, 1693; the Congregationalist, in Connecticut Yale College in 1701; the Presbyterians in New Jersey, Princeton College, 1746; the Anglican King's College (Columbia University) 1754, in New York; The Baptist, Brown College, in Rhode Island 1764; Rutgers College by the Dutch Reformed, 1770; Dartmouth in 1769 by the Congregationalist of New Hampshire. Today these

are all in the field of higher education, which for the major part were founded in order that the pulpits might be filled with a learned ministry. However, today we need Christian schools of a lower level of training, elementary and Nursery schools, with more text books and teachers on the Christian level.

Dr. Gaebelein in the book Christian Education in A Democracy, has well said that we are in our civilization going a pathway that is unknown to us, it is sue that we have lost the way. We seem to travel the dark wood where we have lost our direction in Christian Education. It is high time that we Protestant Christians stop acting like Christianity and education do not go together. Training has always been a part of the Christian Church from its very beginning, and for the same reason it must continue to teach every person connected in any way with it. Christian Education exists, not as a theological or philosophical speculation, for it is a part of a living, breathing, moving human being or beings, in a society that continues to grow. This society as we Americans know it is free and democratic; and between it and Christian Education a constant interchange is going on, spiritually, physically and intellectually. This being true, the church must see to it that the Christlike principles and ways be always before all pupils through day-school as well as the church-school or Sunday School teacher. In other words the teacher should be able to say without a doubt "We teach it all day long;" in arithmetic by accuracy, in language by learning to say what we mean—yea, yea and nay, nay; in history by humanity; in geography by breadth of mind; in handicraft by thoroughness; in astronomy by reverence; on the playground by fairplay. We teach Christianity by kindness to animals, as well as showing the children that we elders are their friends and not their enemies, as Dr. L. P. Jacks would put it.

Many would say that the Sunday School is capable of advancing Christian Education, but we know for the most part, having the children for about an hour per week is not enough time to teach very much. In fact two or three hours per week is not enough, if the church is to take her rightful place in Christian Education, there must be more time for teaching it as well as more teachers who are more than just church members and persons who have good moral character, though these are of great importance. We must have teachers who are in possession of a newness of life through faith in Jesus Christ our Lord. Also these teachers should be so well acquainted with the curriculum materials which they use, that they can make every lesson a genuine experience for the pupils in the class. For the same reason there must be more text books written with the view of the Bible as center setting forth the spirit and will of God as it is in Jesus Christ.

In this kind of religious teaching, we do not mean any denominationalism, but the high and worthwhile teachings that include Christian living in social, political, economic, as well as racial relations. Christian living on an every day scale in whatever field the individual may find his field of labor, he is to be a true adventuring soul for Christ and the church.

Some one has said that economic activity is not fully expressive of man's capacities; certainly his range of interests is wider, infinitely wider, than the complex and varied range of work which contemporary economic structure calls forth. The higher culture, literature, music, art, and philosophy are all interests of our culture, and men should be taught that all are a part of daily living, and should bring out the very best that is within them. This within itself will give comfort and security to wholesome living. Certainly the potentialities are great here for the Protestant Church if she will only seek new and better ways of getting it over to her membership. This will also lead to a Christian World-Order. It has to begin in the home and reach out into the state, then the nation, and so on it increases or grows world-wide. A living Christ within us, is able to reach out and touch others, no matter what our task may be—live the Christian without and within.

III. Potentialities in Protestantism—Ecumenical Church Life is possible in that most of the two hundred and fifty-six or more denominations have much in common. That churches can agree on many points is made all the more clear in the organization of both the World Council and in America the National Council of the Churches of Christ in the past three or four years. This coming together has not been because of one or two world minded Christian men and women, it is rather the results of many voices out of many of the denominational groups. Today the ecumenical movement is growing stronger and stronger, and in itself has become what Dr. Robert S. Bilheimer and Dr. Henry P. Van Dusen calls another reformation in the Christian Church. The uniting of the many related communions as well as the unrelated ones, brings in to focus the unity desired by not a few.

Christ is not divided, neither should His Church be divided is the spirit that seems to have taken hold upon the many leaders and members. This is not to say that all agree as to ways, means and methods of joining together, but unions have been formed through mutual recognition as well as federation.

If the Christian Church in general, and the Protestant Church in particular, is to make the best use of these potentialities it must start in the home and then into the individual congregations. The same should reach out into the denomination, and into the denominations.

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ZION METHODIST DELEGATE SAILS

Miss Marjorie A. Stiggers of Akron, Ohio, President of the National Youth Council of the A. M. E. Zion Church sailed from New York on the Queen Elizabeth Tuesday, October 29th, en route to the Third World Conference of Christian Youth, which is meeting in Travancore India, December 11-25, 1952.

Miss Stiggers disembarked at Cherbourg, France, on November 3 and is no doubt now spending these eleven days visiting France, Switzerland, Belgium and Holland as well as Germany. On November 14th the journey to India will be resumed on the *Canton*. Miss Stiggers expects to return around the latter part of January or the first of February.

The following Centennial Hymn was used at the New York celebration on the anniversary of the founding of the denomination and was dedicated to Bishop J. W. Hood:

Hail to the brightness of Zion's Glory;
Lift the ensign, the banner unfold;
Tell of her glory in song and story
Till all her world shall her light behold.

Praise the Lord, Oh praise the King of Glory,
Fling to the breezes your sorrows and fears,
Shout and sing and tell the wondrous story,
Zion has prospered one hundred years.

We have received requests for disciplines of the 1948 vintage. Our suggestion to all is to wait just a few months. Both the General Conference Minutes as well as the discipline are now in the printer's hands and by January, it seems to us, the 1952 book can be secured.

SERMON NOTES

GILEAD'S BALM — PHYSICIAN

by the Reverend J. R. Respass, D. D., retired

Jeremiah. 8 : 22 "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

Gilead is a name given to a ridge of mountains which extended from Lebanon southward on the east of Palestine. They give their name to the whole district of the country east of the sea of Gallilee.

This name was given to the ancient compact made between Jacob and his uncle Laban, Gen. 31 : 48. This country seems to have been in great repute even in the days of Joseph for its providing of a sort of balm which was very celebrated for its healing and medicinal qualities.

We read that Joseph was sold to a company of Ishmaelites who came from Gilead, bearing spice, balm and myrrh. Gen. 37 : 25.

In the text, the prophet, after contemplating the morally diseased condition of the people, inquires, "Is there no balm in Gilead?". We have recently considered the diseased condition of man, comparing it to that of a plague. Let us then answer the three important questions in the text: "Is there no balm in Gilead?" is the first. We reply to this:

There *is* balm for the diseased Soul of man. The Word of God may be considered the formula. It is said: "He sent His Son, the Word, and healed them." No other formula in the whole world can answer this momentous question.

"What must I do to be saved?" reveals man's state and danger and the only remedy for his guilt and misery is the remedy stated above. No other can make us wise unto salvation.

A second thought is that the blood of Jesus is the healing balm. All the blessings connected with salvation are ascribed to the blood of Christ. We are redeemed by His blood. We are reconciled to God through His blood. We are forgiven through His blood. We are sanctified and cleansed from all sin by His blood. His blood is the fountain whereby sin and uncleanness is washed away.

There is in the sacred Word an unvarying and essential connection kept between the suffering and death of our Lord Jesus, and the recovery of the soul in sin to holiness and God. "He was wounded for our transgressions", and bore our sins in His own body on the tree.

The third matter I would like to state is this: Our faith makes it essential that we believe that the application of Christ's blood infallibly effects the

healing of the soul. As in all cases, the possession of a recipe or even the remedy itself is not enough. It must be applied. So in this case, the sinner must come to the blood. He must trust and place all his confidence in this blood. He must plead it as the ground of hope with God. The virtue of the remedy must be felt. Then a certain cure will be effected.

None ever trusted in the blood of atonement without obtaining salvation, however deeply seated the malady, however confirmed the disease or fearful the symptoms, no matter how helpless the individual may consider himself.

To prove this a dying thief was healed, Jerusalem murderers were saved, Saul of Tarsus obtained mercy.

The second important question asks: "Is there no physician there?" We reply, there is a physician for the afflicted souls of men. This physician is Jesus. In the days of his flesh, He went about healing the maladies both of the bodies and the minds of men.

As a physician, He possesses unbounded knowledge. He knows all the faculties of the soul. He knows its state throughout. He knows the precise application necessary for restoration. He is distinguished for his inexpressible tenderness. He is deeply concerned about sin-sick souls. He longs to apply His remedy that heals the souls of all who are sick.

He is accessible at all times and places. Thus He is the whole world's physician. His practice is as wide as the earth, as universal as the family of man. He is ever to be found, holding office hours at all times, ready to visit your homes at all times. He is always near, and "not afar off."

He cures all diseases of the soul. This can never be said of any physician of the physical body. They often err. Remedies fail, patients die. Not so with Jesus, all diseases receive the peculiar successful treatment, spiritual deafness, blindness, the dumb, the lame, the paralytic, the leprous. He can even raise the soul which is dead in trespasses. He never fails.

The terms of this great physician are likewise unique. He says: "Come ye without money and without price," so that the most abject can have access as easily as the noble and rich.

The last question of the text is: "Why then, is not the health of the daughter of my people recovered?"

We have spoken of the balm which is a certain remedy and of the physician who infallibly cures. Let it be added that this remedy is sufficiently efficacious to cure the whole world, and this physician is willing to save every man.

Why then, is not the health of the people better? The reason must be with the sick themselves and not with the balm or the physician. For this

attitude in sick souls there are many reasons. Many fancy themselves to be well and require no healing. Many consider their maladies are not dangerous and are therefore indifferent. Many try to heal themselves and neglect Jesus. Many will not submit to the Christ remedy even after they have consulted Him. They are unwilling to deny themselves. Many wait until they are on a sick bed, or reach their dying hour. They truly never dream of dying in sin but at the present have no concerns which engage their attention. Where are we classified?

FROM THE EDITOR'S NOTES

Does Christ Association Make a Difference? St. John XXL: 3, *I go a fishing.* Rv. "I am going fishing."

Remember His Marvelous Works (For Thanksgiving). I Chron. XVI: 12. Remember His marvelous works that He hath done; His wonders, and the judgments of His mouth.

Journeys for Spiritual Power. Acts XIX: 21. "Now after these events Paul resolved in the spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."

Looking Into Mirrors, And Noting No Progress. I Kings XIX: 4. "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

REVIEWING THE PAST

A Charge to a Newly Accepted Local Preacher

by The Reverend G. Edmund Welch

Appearing in the *Review* for the Fourth Quarter, 1934

My first word must be one of hearty congratulations for the distinctive and honored position in which you find yourself. That expression takes note of your character, gifts and graces which constrained the Church to give you a unanimous vote to be placed on the list of preachers on full plan after fifteen months, during which there were regular reports concerning the service you conducted, and sermons you preached; and, finally, there was the unanimous

vote of your brethren and of the Quarterly Meeting authorizing this Service of Recognition.

I have watched and hoped and prayed for this for years. From the beginning of my ministry here I have consistently felt that your gifts qualified you for a higher service than that in which you had been engaged. I rejoice "with joy unspeakable" that God has permitted me to see you in this sacred position. That in some small way to help you to achieve this end. Believe me, this gives me greater joy than clearing the debt and redecorating the church. This is a bit of spiritual work that will be constantly creative of other holy influences and contacts.

To preach the Gospel is the greatest work to which any man can consecrate himself. You have chosen a great vocation! The local preacher is the backbone and the hope of Methodism. Without local preachers Methodism could not carry on her great campaign of witness. You will bear with me, I am sure, when I urge you with all the earnestness of my spirit, and the deepest affections of my soul never to counsel, never to countenance any competition in your loyalties. If to entertain (and you have decided gifts in that direction) should encroach upon the time required for preaching, or the preparation for preaching; and if that temptation should be added to my appeals from those who are only moved by such unprofitableness, I beg you to let the memory of this great act of dedication, and the holy influence of this hour reassure you that preaching for the salvation of the soul of man is always the biggest thing. By this, individuals are fitted for the Kingdom of God, and civilization is raised to a higher plane.

To preach the Gospel is the noblest work to which any young person can give his mind and heart, and it offers the fullest scope for the most cultured and gifted mind. To help you in the experience common to all preachers, I ought perhaps to warn you that preaching will not be always easy. Atmosphere counts for much. The preacher can tell on Sunday morning whether the week has been devoted to a bazaar, or even the Saturday evening to a silly concert. These are like fog banks, making preaching most impossible. Not infrequently you will have to create the atmosphere, and sometimes have to preach and pray to the distressing and irreverent whisperings of members of the church, choir and congregation. These things show that our services are not entirely free from unchristian influences.

You will have what preachers call "good times and bad times," but remember our experience as preachers and the congregations sometimes work in the reverse order. "God moves in a mysterious way"—even with the preacher.

The critic may be a disturbing element to you. You will need to work a good deal of philosophy into your life and practice where he is concerned. For the critic you must keep a smile—in your soul, not on the face! Critics are of two kinds, which I will designate as watchers and listeners. The watch-

ers are usually the most vocal, but are not worth a moment's thought. They watch for slips or a mere opportunity to differ. They are parasites! Do not let them deflect your course! The listener seeks to grasp your position, follow your thought and is concerned only to enrich your mind by the light that shines through to him from another angle. Respect him, value him, he may be God's messenger to you.

Now let me say preaching the Gospel demands the most careful and sustained preparation. To preach means more than to talk for fifteen or thirty minutes. I would pass on to you Paul's word to Timothy, "Preach the Word." You cannot preach that Word without laborious and painstaking preparation. To declare the living Word to living souls, in a living way, that Word must live in you. It is that which distinguishes a sermon from an essay.

Prepare your mind with diligent care. I don't think you will presume upon the intelligence of your congregations; you will keep to the front of your mind the fact that always someone will be present who will know whether you talk sense or nonsense. To "preach the Word" you must know it. Unless you know the Word your sermons will only be a series of peradventures—and they feed no soul! Your first and chief textbook must be the Bible. Get to know that well. Better to know the Bible well than to know other writings—even writing about the Bible. Store your mind with knowledge of the Bible. By that I do not mean memorize passages to round off arguments. Many, who, parrot-like, quote passages are regarded with admiration for their knowledge of the Bible, when, in fact, they are utterly and abysmally ignorant of that sacred Book. I do not urge that, though, of course a good textual knowledge and freedom in quotation is always helpful. Get to know the historic background, study its social, moral and racial ethic; master its literature. Store your mind with the wonderful characters delineated. Know the purpose and the people for whom each book was written. Study carefully the life and teachings of Jesus. Travel with St. Paul on his campaign of witness—and you will never be short of sermon matter. As to other books, read the best: let the best minds feed you.

Prepare your heart with equal diligence. After years of experience I am bound to confess that this part of our preparation we all neglect too shamefully. It is essential that every preacher should be able to add the "I know" of experience to all his appeals. To you and to the brethren, and to myself I would say—we need more and more to cultivate the sanctities of the Holy Place—our own individual Holy of Holies! When your heart is on fire you will light some other person's torch. When your soul overflows those who listen will realize fresh tides of vitality flowing into their being.

Then I would urge you to preach a positive Gospel. Congregations do not come to be regaled with the unbeliefs, nor even the honest doubts of a preacher, but to hear an exposition of the Word the preacher knows to be true.

Grapple with the problems of doubt and difficulty in your study—not in the pulpit. To be a purveyor of negatives is not the same as being an ambassador for Him who said, "As ye go, preach, saying the Kingdom of heaven is at hand." The man who spends his time telling his hearers what he does not believe is generally an intellectual Pharisee—"I thank Thee that I am not like other men"—even these orthodox preachers! That involves a betrayal of a sacred trust; it belittles holy vocation. Harassed with the cares and problems of business, torn with the anxieties of the home and baffled by the general tendency of modern life, men and women come to church to capture a vision, and to gain an experience of soul that shall build them up in their faith. Always remember the people to whom you preach have living souls for whose salvation Christ died. To win them you stand in Christ's place and declare His "Come unto Me."

Paul says: "Preach the Word," i. e. "Preach Christ and Him crucified." That is your one and only message. You will sometimes be urged to preach a social gospel, and an ethical gospel. You will also be urged to study and expound science in relation to the Gospel. Others will tell you they prefer literary preaching by which they mean you should read the latest books and review them. Permit me to say, that is not your work as a preacher when you stand before men and women in God's house, and in Christ's stead. Ally yourself in this with the world's greatest preacher next to Christ, and say: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Preach the Gospel and you will proclaim the solvent for the ills that afflict the world. Preach Christ, and men experiencing the woes of despair will find hope; those in darkness will see light, sorrow and pain will have a new meaning because you—by your life and your preaching—help them to lean on Jesus' breast." That is the noblest of all words. Finally, preach the Christ you know as Lord and Saviour of your own soul.

A heartening thing has been the quiet response to the travel fund of our delegate to the Third World Conference of Christian Youth which is to meet at Travancore, India, December 11th. Last reports from the Christian Education office show that more than $1,000 has been contributed by the people of the Church who seem to be possessed with the fine spirit of cooperation without fanfare. All of us should have a deep sense of gratification at the world-mindedness of our communion.

Review copies of the History of the A. M. E. Zion Church will be circulated shortly. To facilitate the publishing of the work there will be two small volumes, the first dealing with our early period, 1796-1872. The Christian Education Department expects to present the revised manuscript to the Board of Bishops in January.

EDITORIALS

A LIGHT IN THE CHURCH

A few months ago I had the privilege of talking to a Christian Endeavor Society made up of individuals from an entire community regardless of denominational affiliation. The organization was unique for many other reasons also. Here in a community of Brethrens, Quakers, Reformed Churchmen and, I presume, some Lutherans, the thinking group of Christians had been able to agree upon a youth program which transcended all these lines and filled a vital need of the Village. Behind this effort was the common purpose of taking care of two great problems, the Youth of a Sunday evening and, as one of the leaders so aptly put it, seeing to it that there was "a light in the Church." That phrase seemed to do something to our thinking and the more we pondered the more we have felt that this may be the major difficulty in all too many communities.

"A Light in the Church." Have you ever driven through the countryside on a Sunday evening to note just how many Houses of God are merely darkened shells? There is little doubt that we Americans have not only begun the dubious process of restricting God to Sunday hearings but we have even gone far beyond this. After the 11:00 A. M. service we have considered our spiritual obligations discharged and gone on to our pleasure, our homes or our visiting with the feeling that all is now well. To see our darkened churches one would conclude that most of the disturbing elements of life have been taken care of, our spiritual lives so enriched that, like the proverbial vitamin tablet, enough is contained to meet any emergency and provide an overflowing life for weeks to come. But any deep thinking soul will quickly admit that this is not so. Our darkened churches signify something far beyond this.

"A Light in the Church." To recognize that entire communities see a need for evening worship or God Communion no longer, brings but one conclusion, that at long last the Church has given ground to ease, to fun loving thoughts to over-contentment, to lethargy. And yet we must know that our complex existence has brought the need for clearer Christian thinking than has ever been the need before. We look about us. We see laxness in high places, yes, even within the Church. Professions are no longer dominated with the spirit of service to humanity. Prejudice, even after the educational experience of three wars, is still rampant. We have to acknowledge our inability to cope with crime, to curb immorality, to arrive at a suitable solution to our youth concerns. We appear startled at dope rings, horse meat scandals, bribery. And while the forces of wrong have taken to the air waves and television channels to present their cases and surround even the most staid temperance believer with soothing notes of thought control, the Church, the church puts out her light on Sunday evening. Not even a lighted cross, a lighted window,

brings to the passerby the understanding that the mission of Christ is still uppermost in someone's mind.

No light in the Church. And all about us lie the wreckage of homes, destroyed because of carelessness, ignorance, lust, lack of principle, lack of guidance. No light in the Church. And over the hills and valleys stream hot rod cars carrying youth to injury and death, gin and immorality, construction engineers of decaying society, while mother and dad visit old friends or lounge at home in ease and contentment. And in State capitals and County Court Houses or office buildings, in National Capitals and World centers the unscrupulous scheme to make dopes of all of us, to kill our sons and daughters in a more legitimate way goes on without fear of challenge.

KEEPING GOOD RECORDS

One of the major weaknesses of our denomination is the apparent laxness on the part of leadership to keep accurate records. To this Editor it is hard to see how we can chart progress or even make clear-cut improvements with the hazy methods employed in listing just where we are at the present time. If we but look about us with a critical mein we can be easily convinced thtat our methods approach, in many instances, the ridiculous.

For a number of years it has been well-nigh impossible to get an accurate picture of our membership, age groupings and total numbers. The same is true of Church Sunday Schools and most other organizations of the Church. In all too many cases we have been satisfied with placing on report blanks the totals which have been carried for years. In other instances there has been deliberate efforts to conceal membership gains uinder the guise that a true report would mean increases in denominational askings.

Perhaps it should be noted that every individual with responsibility in the Church, both local and national, is charged with this state of affairs. The superintendent, who looks upon the Quarterly Conference as a bothersome meeting, waits until the night before or even the day of the session to make up the Church School report and then spends more time on the finance than on the accurate reporting of enrollment and attendance. Usually he sees no gains to record since he has made no effort to widen the scope of his department.

The Secretary of the Board of Trustees as well as many another individual, comes to the Quarterly Conference with no critical interpretation of his work. The resultant reports, so far as the Presiding Elder is concerned, is both inconclusive and inaccurate. Many times he himself may not care but in taking this attitude he is merely pushing the denomination that much further away from putting together a true picture.

From the pastor's standpoint in all too many instances there is little effort

to be accurate in reporting membership. In many cases he refuses to report even the members who are known but not too active. The Church is no closed organization nor should its efforts at revival and redemption be relaxed.

Annual Conferences should be able to tell at a moment's notice whether total membership within the area is greater or smaller than in previous years. Losses in one area should be offset by gains in others. And where this is not true then machinery should be inaugurated to insure this favorable balance of gain.

It all adds up to the need for a reemphasis throughout the entire communion. What a great thing it would be if the Board of Bishops and Connectional Council could spend the time charting progressive goals which would lead eventually to the A. M. E. Zion Church becoming a million member organization.

Of course this would mean a right-about-face on our present policies. Churches would find a need to be proud enough of membership gains to be mildly boasting of their spiritual effectiveness. Where urban situations became unwieldly and too large there would need to be the desire of and for new organizations. Our connectional givings would have to be revalued in a new light, the new light of the smallness of our giving rather than their magnitude. After all, what is an annual gift of two dollars for connectional purposes? Where some churches are making this type of giving others are making contributions of much less. There are organizations who find it necessary to ask for $4.00 for these connectional purposes. Other organizations knowingly object at an asking of a fraction of this. Were our people to give the minimum of $1.00 per year our budget should be $500,000 or more, a $200,000 increase over present realizations.

The Editor wishes he knew of a formula which would gain these results. Over the years there has been but one source of stimulation for larger offerings and that has been through an increase of interest and enthusiasm. An educational program can and will produce this if we are really sincere. The idea of "periodic Drives" leaves so much to be desired and little of lasting good that we always shudder whenever the thought is presented. And yet, to continue as we are merely means waiting for the Death Angel.

THE REVISED STANDARD VERSION OF THE HOLY BIBLE

Beginning with the month of October the full Bible, both Old and New Testaments will be available to all. The task once completed now enters its second phase, the convincing of our people that this modern language Bible is superior to the King James version. It is to be hoped that every minister will make a note to secure a copy immediately. Use of the New Testament for the past few years has convincel many that hardly can one do without a copy. The

serious minister who finds it necessary to constantly examine and re-examine the Biblical text will have in this work a grand new aid to sermon building and Biblical instruction. May we especially recommend it to Church Sunday School Teachers, young people and ministers in training as well. To further stimulate its use we are urging that courses based on the Revised version be included in our Summer training program the coming year.

THE INTERPRETER'S BIBLE

Speaking of ministerial aids and Bibles one would do well to look towards the procuring of the Interpreter's Bible now being issued by Abingdon-Cokesbury Press at $8.75 per volume. Where a low budget for book purchase is encountered one must select carefully the books one purchases. Here one would never make a mistake for the writers have been carefully selected and careful in their work.

LOOKING AHEAD IN BOOKS

Practically every minister one has the opportunity to approach on the subject of reading finds occasion to complain that his is not a *reading* congregation. The matter of reading is a concern which should claim more attention than it does for without extensive use of this art we drift closer to that unwanted state of *thought conrol.*

We could assign many reasons for the development of this non reading membership, all legitimate and logical, all certainly aligned with our everyday lives. The effect of sound moving pictures (we can recall when movietone and vitaphone were fascinating strangers), the radio, television, all coupled with a new method of educational instruction has led us a long way down the road to the terminal of lazy reading habits. The extremely dangerous thing is that one man or group of men can, because we are willing, create thought patterns that under ordinary circumstances we would reject in a moment. Of course the easy way out of this dilemma is to follow the lead of many magazines of our times who have capitalized on our unwillingness to be confined for any length of time to the printed page. We suggest, however, a new emphasis on reading, the reading of pastor and people as well.

Shocking perhaps, will come this suggestion that the minister find time to recognize that the field of fiction has and is still producing some worthwhile reading. Any one of us will be greatly benefited by reading *The Cruel Sea.* Certainly this book will lend aid to a clearer understanding of the problems which people, our people, for they are no different than others, are facing in this age of fear and armaments. *The Caine Mutiny* is another of these most

interesting novels. Your people know about them, will get a good idea of them if for no other reason than that Hollywood will screen them, so borrow a copy and learn that which is between their covers.

Of a more serious nature and yet without the immediate circle of ministerial reading is the book of Somerset Maugham, *The Summing Up. The Confident Years* by Van Wyck Brooks will keep any one of us abreast in American literature and life. More in the minister's field and yet the type of reading one needs to thoroughly relax is Francis J. McConnell's book, *By The Way.*

To give us both sides of our economic problem (for we hear one side almost continuously) the Editor would recommend William H. Whyee, Jr's., *Is Anybody Listening?*

By all means, if for no reason save that it will give you answers for negative arguments read *Religion in the Development of American Culture.* Coupled with that which you already know about the place the church has played it might aid you in stemming the tide of non-belief sweeping the minds of many of our people.

IN AUDIO-VISUAL AIDS

It seems that these months bring immediate thought of the great holiday season which just appears to be on us before we are quite well aware of it. Yet in between these days and Christmas we must think of a meaningful program of Visual aids which will contribute to the total life of our people. Certainly the emphasis placed on the issuance of the Complete Revised Version of the Bible and Bible Reading Month should come in for their share of attention Recommended for this observance are the following.:

Adventure in Our Town, a 67 frame, black and white filmstrip with script or with the 33 1/3 rpm records. Cost of the former is $1.50 and of the latter $5. This is a story of the Revised Version of the Bible.

The Story of Our Bible is another filmscrip of 58 frames, black and white with two scripts, one for adults and another for children. This filmstrip gives a brief outline of the origin of the Bible, how it was written, collected and translated, printed and used from Old Testament times to the present date. Its cost is $3.00.

One can also procure slides on *The Story of the Bible.* These slides are naturally more versatile than the filmstrip and can be used by more groups studying at the same time, provided that machines for use are available Cost, however, is greater since the purchase cost for the set is $30.00.

Several films are likewise available among them being *At Work with the*

Word, 16 mm, sound, on loan from the American Bible Society. Another is *Bible on the Table,* a 16 mm sound film produced by the Broadman Press. Rentable through the R. F. A. and denominational publishing houses at $8.00. Still another is 45 *Tioga Street* which runs 35 minutes and can be rented for $9.00. This film was produced by the United Lutheran Church.

To begin our early planning for the holiday season we suggest that the filmstrip (Concordia filmstrip) Emmanuel be examined. This is a complete worship service produced in cooperation with Family Films Inc. It sells for $5.00.

THE QUESTION BOX

Can you explain the different sources of the Christian Education Department? Once you attempt an explanation of the General Claims Budget you get a little confused with the undertaking.

While an answer to this question might receive a clearer interpretation from the office of the Christian Education Department in Chicago the explanation given here may serve on a temporary basis.

The Budget for Christian Education comes from three sources, the General Claims Budget, the Children's Day Fund and the Founder's Day Fund. While the sums herein used may be approximates the actual sum may be secured from the Department. The Discipline says that 20% of each General Claims Dollar is to go for education. This means that approximately $60,000 is used for this cause. However Christian Education is divided into two general fields, Home and Church Division and the School and College Section. The former is charged with the direction of all Christian Education procedures in the Church (local) and Home. For this purpose approximately $13,850 is allocated. Of course, the Home and Church Division means much more than the title states, for there is the matter of Interdenominational representation which allows the use of syndicated material, the basis for our literature, and in service training programs, audio-visuals, youth movements, Christian Endeavor, etc., one can easily see that here the sum allocated is really too small especially when it is understood that Board meetings, etc., have to be arranged for out of this sum.

The 1952-56 Budget allocates a portion of this $60,000 directly to schools and colleges as follows: Livingstone College, $20,000, Hood Theological Seminary, $6,000, Clinton Junior College, $5,000, Lomax-Hannon College, $5,000, Johnson Memorial Institute, $3,000, Walters Southland, $3,000, At-

kinson Training Center, $750, and Dinwiddie Training Center, $750.

Again, it will be noted that sums are woefully inadequate for the sums allocated, at present salaries would not provide much more than one instructor for Clinton and Lomax-Hannon, two for the Seminary and perhaps seven for the College (Livingstone). A part of this is made up, however by other means, chief among them being the Founder's Day effort for the College and Seminary. It is understood that $75,000 results from this Fund, all being utilized in Salisbury.

In order that the other schools might receive additional support a Children's Day Fund was established to supplement the amounts given these other schools and to provide for Leadership Education and Ministerial Institutes.

The sum of $50,000, resulting from the Children's Day Fund is divided among the institutions as follows: Clinton Junior College and Lomax-Hannon each receive $10,000, giving these institutions a total budget of $15,000. Two other schools, Johnson Memorial and Walters-Southland, each receive $7,000, giving them a total budget of $10,000. The training centers, Atkinson in Kentucky and Dinwiddie each receive $1,250 which gives them a budget of $2,000.

While, we believe, there is a set amount for inservice training we are not sure as to the amount but a portion of the Children's Day fund goes to these projects. In normal years this means that 16 to 20 conferences or areas benefit from this program.

Naturally there is administrative expense and many items which we have not mentioned in the budget. For example, adult education, youth education, the education of children, vacation and weekday schools, social service not to mention leadership education.

We hope this answers your question in part, at least.

N. B. Livingstone College receives funds from the Negro College Fund while Hood Seminary receives or is supposed to receive (we are not too clear on this) $2.00 per charge. The other schools have that which is known as *patronizing conferences* as well.

Pulpit Digest has an article that all ministers should read. *Plans for Men's Clubs* by Willard P. Pleuthner can give the minister interested in this movement some workable ideas. Certainly the church, in all its departments, needs a program of enlistment of man power.

Frederick Douglass was born a slave in Maryland, joined the A. M. E. Zion Church in New Bedford, Mass., in 1838, and was licensed to preach in 1839. He became Recorder of Deeds in the District of Columbia and later Minister to the Republic of Haiti. He died in Washington in 1895.

OUR CHURCH AND SCOUTING

For the second time in the past eight years the African M. E. Zion Church has, by action of its General Conference reaffirmed its wholehearted belief in the program of scouting and by this action has not only urged the total acceptance of the setup but goes beyond this to the point of seeing to it that the Christian Education organization in each local church provides for its nourishment. In these acts surely we can all say that the leadership recognizes the high essential of formal youth training and guidance as well as the firm necessity of a vehicle of international good will other than the normally recognized channels of our Christian experience. The Church, today, our church, knows that along with all other branches of organized Christian religion we have not only a vital stake in the protection of peace and international good will but our very life as a communion may depend upon it.

Not so long ago I listened to what appeared to be a damaging admission on the part of an exponent of world peace. In part, he stated that we are merely attempting to gain time between wars in order to sell our ideas to the people. I have thought many times of that statement. Sincere? Yes, certainly, but somewhere there appears to be lacking a something, and that something is the life of the whole idea. Certainly we believe that all altruistic ideas or movements ought to be fostered, such as the United Nations, if it can be conclusively noted that there will be success or the reasonable possibility of success. But here was one who was striving for world peace, who believed, and may yet believe, that the world is slowly drifting towards another nightmare of Death and Chaos, who must know that when the vehicles of diplomacy have broken down finally, that the Chaos will be all the worse,, tacitly admitting that World Peace is a dream of somebody's tomorrow.

To me, it appears a way of placing on the shoulders of the future the fruits of our mistakes of the past. In other words our aim is the mere postponing of the war scheduled for today, and allow our sons and daughters to cope with the question tomorrow. It is to be hoped that we will not be too severely criticized for labeling our age as one of semi-frustration dominated by individuals who are not too interested in indestructible values for future happiness. In our haste to camouflage our actions as good ones we seem to be forgetting that anything of a semi-permanent nature must be founded on well established axioms of life. We believe that so long as the basic causes of wars exist, so long as men and women insist on misplacing emphasis in any selected task, we must delay just so long the attainment of the desired end.

No one will deny that it should be the mission of our generation to solve as many problems of our world as possible and as well as possible and as quickly as possible. The ever-increasing complexity of living demands the utilization of every force available to keep humanity in the running for mere exis-

tense. The hazy methods of approach to world peace cannot be forgiven so easily as the mistakes of our pioneering fathers. They builded as they knew. They asked from life, not conquests for their sake alone, but conquests for the cardinal essentials of existence.

Little tangible results have come from our feeble efforts at peace. Political individuals (and someone has aptly put it that we are all in politics) have gone mad for a favored place in the sun. Nineteen nations have greedily killed the defenseless, resorting to little more than savage warfare in order to make weaker states accept the products of their feverish industry. We think of colonial empires not to carry out our eighteenth century concepts or even that of the nineteenth, with its doctrine of the "white man's burden," a more civilized version, but the preservation of our own standard of living, our own economic structures. Native peoples being untrained illiterates fall into that great class of growing sons and daughters who must be guided, led, advised. And yet, the great potentiol destructive power of our world seems to be building up in those sections of the world which have long been the heel of civilization. In India, in Africa, exists today, the vast threat of the former glory of these 1500 years. Of course, new patriotism now exists and with it a new knowledge of inferiority. Even the so-called strong must recognize and reckon with this new monster. We are factig and will constantly face new and greater pressure for equality, pressure occasioned by our own advocacy of the ideals of the French and the American Revolutions coupled with our best interpretation of the Christ way of life. One cannot ignore the forces he himself creates. The answer, then is not in the ruthless seizure of property whether it is natural resources or inalienable rights.

Today, probably as never before, men quake and shudder in anticipation of the results of careless mistakes. One wonders, if anyone, anywhere, will escape. It may be that the comic prophecy of a New York newspaper will come to pass. The sky, in the cartoon, is darkened with millions of giant grasshoppers just settling down to earth. The leader of the host already on the ground, holds up a grinning skull and with his over-sized eyes bulging seems to be asking "Just what in the world is this anyway?" The atomic bombs and hydrogen bombs and germ warfare certainly bring this possibility a little nearer home. No, the idea is not too far-fetched when one realizes that the chemists of the world are busily engaged in planning every type of destructive force possible.

There is no doubt that some of us are actually sincere in our efforts of and for peace. Certainly America longs for the great blessings of the old spiritual: "We will study war no more." Yet with the firm knowledge of the experiences of the past we go on building warships, airplanes, tanks and guns for self-protection. We tolerate our jingoists aind our thought control people and listen quietly to the peace organizations all at the same time, and slowly drift nearer and nearer the shoals of world disaster.

Of course, no one can object to every protective device possible. All of us are bound up in the destinies of this our great nation. But it appears that somewhere greater emphasis should be placed on the creation of the basic elements of lasting good. The billions poured into armaments are nowhere matched by even the smallest percentage spent for the creation of the good.

Centuries ago our forefathers began the basis of international law. Today, there is not single premise of world law which is not threatened by the selfishness and the ambitions of men. Many of these individuals are numbered as neighbors in our so-called civilized world. Some of them voted just a few days ago for our next president of the United States. The drift has been steadily away from the rights of peoples, individually and collectively. Those highly cherished inaleniable rights, long recognized, have been mere privileges enjoyed for a season, the duration of which depends upon the wishes of the powers that be. One longs so much for the day, long since discarded, when man's principles talked with him on the same days in which he did business.

One wonders if the structure of our moral code has not been patched too much, if the radical beliefs of some are not true, that any salvation which may be for this world must be based upon those original tenets long since discarded, and that we of the present are so far removed from truth that the task of returning will never be climaxed by present day leaders. These past days have convinced some Americans that lye soap should be returned not only to the family bath room for mouth washing purposes but should repose on the desks of our government officials.

There are those of us so calloused by existing circumstances that only a revolution of ideas will move us to new realisms. It has been so of the past and probably will be so of the future that worlds of thought give way to sudden mass assertion. The history of the Christian Church with its periodic revolts and great upheavals is an outstanding example of this.

One cannot but have little faith in the feeble efforts, the weak peace efforts of a generation which believes so few of its own assertions. Yet, to take the words of the Man of Galilee, the Kingdom of God, if it exists on earth must exist in the hearts of men and women. The basis, the true way of international peace, lies then thru the Kingdom of God and thru the medium of God alone is there to be found any real brotherhood of man.

There is an age when the causes of war mean nothing to boy or girl. There exists no color bar, no desires for riches, no religious controversy. It is the glorious age when an open mind is presented to a wonderful world, when eyes and brains and souls search diligently for beauty and find illusive happiness in the search. One sleeptime is sufficient for the forgiveness of any trespassing and each day brings a new and unsullied era. One wonders then, if the Kingdom of God is not to be more clearly defined here than anywhere else. If

this is true then, here is the good soil for the seeds of international good will. If there is any true story to be told it should be told here.

Our church believes that a boy or girl reaches maturity after a season of learning deeply of life. They will be the ones who will think of the horrors of all needless destruction. If they have learned in their youth to marvel at life in the swinging cradle of the tiny goldfinch, if they know that such a life once ruthlessly taken, can never be restored, there is a possibility that there will be greater hesitation before one kills his fellowman. It might serve a good purpose to have the man of the future love the early lilting song of the ground sparrow and recognize the fact that the wee little fellow has inaleniable rights of living and singing his song on anybody's hedge and whenever he pleases. You see, it is his song and his life and his time.

We could wonder if the future statesmen of the world would be more humanitarian if they have had the rich advantages of scouting, Christian scouting. Would it mean anything to have government officials who have slept by the side of representatives of alien peoples with whom they might have differences? Would those boys, grown to full stature, go so willingly over the top to kill a pal of those early days because of differences of opinion on insignificant matters? To us, it appears that here is a challenge to so widen the experience of our youth that the world will be their school room and the children of the nations, children of God.

There is only one good type of peace, the type which insures to all protection above aggression. The ideals we hold, the ideals of the past have been distinctive in this. They have held that the best preservation of world peace must include the American doctrine of the possibility of becoming, for all people, and the fearlessness of standing up for the things we, individually, may consider right and just. There must be freedom of criticism, and mutual interest and sympathy in my neighbors' problems. Whether I like him or merely pass him by with a casual nod of my head, he demands and deserves my respect of him as an individual with brain and heart and soul just as I. Color or position in life cannot take it from him.

Perhaps it is at this point we stand today the weakest. Decades of knowledge of our strength may have bred a misplaced faith in our own physical strength. We know now that we are expendable, that just as surely as it came to the Roman empire it can come to us. We must find a way that is the best way, now, in these days when our thinking is clear, our judgment reasonable, our choices before us.

And so our hope is placed in those who are born in our homes. Those who sit at our tables, who are protected by our strength. To them we must give the basic principles that tomorrow may dawn bright and clear.